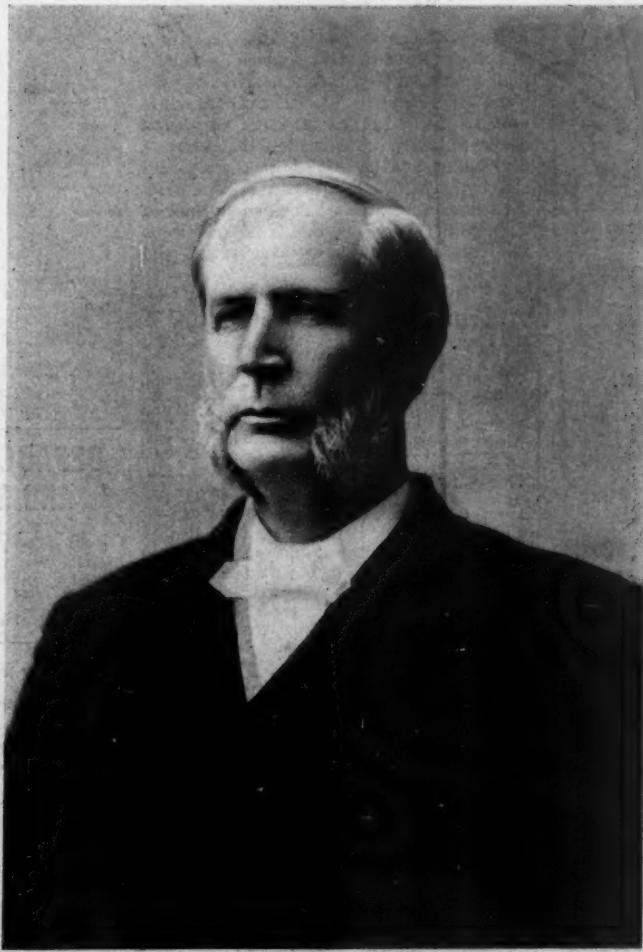


THE CONGREGATIONALIST

Boston Thursday 14 July 1898

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Moderator of
The National Council,
Portland, Ore., 1898

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The Business Outlook

There are not many new features to report in trade circles. Midsummer quietness reigns in nearly all branches, but confidence in the future is increased rather than diminished. Mills manufacturing textile fabrics have closed down for their customary repairs, and it is said they will remain closed longer than usual in order to restrict production. No general agreement exists among the mills with regard to curtailment, it being left largely to the discretion of each, the need being recognized by all. The belief in a good fall trade is very strong, and business men say that all the indications thus far at hand point in a similar direction.

The iron and steel industries are just now attracting more than ordinary interest. The principal feature is a prospective steel rail combination, taking in the Carnegies, Rockefellers, Illinois Steel and Minnesota Iron Companies. It is expected to prove the strongest steel combination ever formed. Pig iron is in improved demand, and steel plates are stronger and higher. The export movement of steel plates, and even of steel rails, is steadily increasing. The crop situation is highly satisfactory, and Europe continues to take our breadstuffs in large quantities. Experts figure that this extraordinary demand for our wheat abroad will continue far into next year.

Railroad earnings are showing only slight increases, owing to the fact that comparisons are now being made with very large returns a year ago. If earnings are as good as they were last year, they will be eminently satisfactory. The heavy bank clearings continue, and show the enormous volume of business that is moving, more particularly as the demand for money from speculative sources is now light. Wall Street has been very quiet of late, even the destruction of Cervera's fleet failing to awaken more than temporary activity. The belief in higher prices for securities, however, is unshaken, and a point of strength in the stock market is declared to be the large amount of stocks taken up and paid for by investors.

Army and Navy Literature Fund

S. F. D., Boston	\$5.00
M. E., Charlotte, Vt.	.50
Lady in Hastings-on-Hudson, N. Y.	1.00
A Friend, Fitchburg	2.00
Mrs. J. B. Hale, Norwood	1.00
	2.00

The amount received this week is not enough to send one week's supply of papers to the Christian Association tents, even when doubled by us as it will be. We suggest further contributions that the work may be continued while the camps are full of men with time on their hands and an inclination to read. One contributor writes:

JUNE 26, 1898.

Congregationalist: Seeing your generous offer in last week's *Congregationalist*, and believing that it will turn some men to think more of their Father who watches over all, I send the inclosed for the Army Literature Fund, "In His Name." May he bless it.

Important Meetings to Come

Y. M. C. A. Encampment, Northfield, Mass., June 30-Sept. 1.
Chautauqua Assembly, Chautauqua, N. Y., July 5-Aug. 27.
Y. W. C. A. Conference, Northfield, Mass., July 13-22.
New England Chautauqua, Lakeview, Mass., July 18-28.
Christian Workers General Conference, Northfield, Mass., July 29-Aug. 18.
American Association for the Advancement of Science (50th anniversary), Boston, Aug. 22-27.

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Eighty-Ninth Semi-Annual Statement, Jan., 1898

SUMMARY OF ASSETS.

Cash in Banks	\$54,222.51
Real Estate	1,744,014.55
United States Bonds	1,716,425.00
State Bonds	25,000.00
City Bonds	864,806.89
Rail Road Bonds	1,059,975.00
Water Works Bonds	1,000,000.00
Gas Stocks and Bonds	161,690.00
Rail Road Stocks	3,182,625.00
Bank Stocks	322,300.00
Trust Co. Stocks	100,000.00
Bonds and Mortgages, being 1st lien on Real Estate	325,612.33
Loans on Stocks, payable on demand	136,725.00
Premiums uncollected and in hands of Agents	492,751.73
Interest due and accrued on 1st January, 1898	56,855.34
	\$11,296,503.15

LIABILITIES.

Capital	\$3,000,000.00
Reserve Premium Fund	4,155,150.00
Reserve for Unpaid Losses and Claims	571,064.68
Net Surplus	8,570,988.47

\$11,296,503.15

D. A. HEALD, President.

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THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

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THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

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During the last few years we have had frequent calls for Household Reading and Worth Keeping, which we were not able to meet, as we supposed that both volumes were out of print, but in clearing out our store-rooms, preparatory to moving into the new Congregational House, we have come across the remnants of editions, about 150 copies of each book.

These books were issued in response to a general desire to possess in a permanent form the articles from *The Congregationalist* that had attracted special attention at the time of their publication and which had permanent value. The selections cover the years from 1849 to 1880, and were made, as the preface to Household Reading puts it, in the attempt to provide books adapted to household reading whose contents would prove attractive and useful to all classes, young and old. Added to one of the books is a short history of the early days of the paper. Large numbers of both these books were disposed of at the time of publication, and sold for \$3.00 and \$1.50 respectively.

Thinking that there are many who would like copies of these books, we will send the two, postpaid, for \$1.00. As the plates have been destroyed the books will not, of course, be reprinted. Orders will be filled in order of their receipt as long as the books last.

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CHURCH BELLS

THE CONGREGATIONALIST

Volume LXXXIII

Boston Thursday 14 July 1898

Number 28

THE telegraphic account of the meeting of our National Council up to last Monday is printed on another page. The session began last Thursday at Portland, Ore., and was to end yesterday. We have in hand most of the important papers and addresses which were to be made, and shall present abstracts of them in our next issue in connection with the accounts of our special correspondent. On our cover page is the portrait of the newly elected moderator of the council, Rev. F. A. Noble, D. D. He was born in Baldwin, Me., in 1832, graduated from Yale College, studied theology at Andover and Lane Seminaries. His first pastorates were with Presbyterian churches in St. Paul, Minn., and Pittsburg, Pa. In 1875 he was installed over the historic Center Church of New Haven, Ct., of which Dr. Leonard Bacon was then pastor *emeritus*. In 1879 he became pastor of Union Park Church, Chicago, where in labors abundant and fruitful he has spent almost a score of years. He well deserves this highest honor in the gift of Congregational churches, whose interests he has long served with unfaltering devotion and conspicuous success.

The nation voiced its thanksgiving for victories in the churches last Sunday, in response to the President's proclamation, and united in prayers for the speedy coming of peace. At the Metropolitan M. E. Church in Washington, where the President worshiped, a great audience assembled, and the pastor, Dr. Bristol, preached from the text: "O sing unto the Lord a new song! for he hath done marvelous things. His right hand and holy arm hath gotten him the victory." In New York prayers for the nation were offered in all the churches, Protestant and Catholic. Dr. Gunsaulus preached a notable sermon in the First Presbyterian Church. Senator Proctor addressed a great meeting in Rutland, Vt. In Tremont Temple, Boston, Dr. Lorimer preached on God Ruling in the Kingdom of Men, and Dr. Leonard W. Bacon in Shawmut Church gave an eloquent sermon on The Peaceful Mission of America. These are specimens of public assemblies all over the land, indicating the depth of religious sentiment aroused by the war, which found expression through the call of the President. The day was of as great historic interest at home as are famous days on the field of battle. Its results will be abiding in strengthening the faith, courage and patriotism of the whole nation.

The honest efforts to bring about organic union between Congregationalists and "Christians," by consent of both denominations, was duly recognized and their failure chronicled at the National Council last week. We have noted these efforts with favor, but not with faith in them. The Christian denomination con-

sists of descendants, with their adherents, of those who refused in 1832 to come into union with the denomination known as Disciples of Christ. These "Christians" include a few more than 100,000 members; the Disciples more than a million. The affiliation between these two bodies is close in their beginning, history, doctrine and character of their members. The only apparent difference between them is in their names. The "Christians" refuse to be known by any other name, or to unite with any other body of churches unless they will adopt that name and that *only*. This is their one distinguishing characteristic. Since it keeps them from uniting with Disciples, it is hardly likely that they would wish to unite with Congregationalists, and if formal union were attempted it would probably soon lead to friction and disunion. In some localities churches of the two denominations may unite with advantage, and in many points they may co-operate more effectively for the results which both seek.

The union of religious denominations will not be brought about—we do not believe it will even be advanced—by formal efforts in that direction. New obstacles will appear faster than those in sight can be removed by bodies of men appointed for that purpose. It is not long since there was a League of Catholic Unity, in which Professors Briggs and Shields were prominent, which proposed to bring all Christians into Episcopacy on the common ground of the Lambeth quadrilateral. One church, a Lutheran, proposed to accept the four propositions and enter into the Episcopal communion, using its own ritual. But the Episcopal General Convention promptly brought forward a fifth proposition as essential—the use of the Prayer-Book from cover to cover. Of course the Lutheran church drew back, and the only result of the league, so far as we know, has been the reception of the two professors who belonged to it into the Episcopal Church. Closer relations can be, ought to be, maintained between Christian denominations. Rivalries and the waste involved in them ought to cease. Real fraternity is a practical aim. Toward that progress is being made. May such progress be hastened. We believe that the kingdom of Christ is most naturally advanced through families or denominations of his disciples. While we have no quarrel with those who either advocate religious communism or seek to absorb all families into their own, we think they would do more good by devoting their efforts to bringing the outside world into some one of the Christian families.

The proprietor of the Capon Springs resort in West Virginia conceived the idea, following the plan of the Lake Mohonk Conference, of holding a confer-

ence concerning the education of the ignorant and destitute, black and white, in the Southern States. The meeting was held during the first three days of July and brought together about fifty men and women representing twelve States. Seven denominations were found to be represented, though no denominational lines appeared. Bishop Dudley of Kentucky presided, and several well-known philanthropists, such as General Eaton, Gen. T. J. Morgan and Dr. Mayo took part in the discussions. Many of the schools and colleges in the South maintained by Northern gifts were represented. The conference in its platform unanimously commended to all Christian and patriotic people the noble work done in the South for the needy of both races, expressed the gratitude of Southern members for the generous aid given by the North, declared its sense of the importance of thorough elementary instruction and of industrial training as laying durable foundations for higher education, of the desirability of longer school terms and school life, and of careful selection of worthy institutions for fuller support and endowment, and recorded its approval of national aid against illiteracy. This is the first meeting of this sort, we believe, held on Southern soil. Its success augurs good for the future, and we are glad to announce that another meeting is proposed for next year.

What the Ocean Saw

Two scenes will live in the memory of last week's events as instances of the best and worst in human nature. Both were on shipboard or on the sea following a great calamity. In one a great steamer, smitten without warning, carried hundreds to an ocean grave. Her officers were brave men, but in the hour of sudden trial lost control. Sailors and steerage passengers, it is alleged, drove women from the boats and struck and stabbed them in the stress of an insane desire for life. Where discipline would have made for safety, the confusion and loss of self-control meant murder.

Life is surely not worth having upon such terms of brutal disregard for others. When Cain's reply comes easily upon our lips and men in search of private gain or safety ask, "Am I my brother's keeper?" they have become the citizens of Anti-Christ. No happy life, no hope of genuine progress, of public safety, even of continuing private gain can be founded upon a selfishness so absolute as this—whether it be shown under the inhuman conditions of the sinking ship or in the polished and gilded indifference of our city streets. The law of Christ that calls for service, consideration, love, is the only law that can bring our civilization to its crown.

The other scene followed the naval battle which off Santiago crushed the

hopes of Spain. The deadly fire of the guns had driven ship after ship to the shore, and, as each one reached the rocks or struck its colors, the first thought of the victorious captains was to put off boats and save the crews from the perils of the rocks and the vindictive enemies who lurked along the shore. Those who survived were rescued, welcomed, fed and clothed. Then, in a burst of feeling which expressed what many Christians have been thinking, Captain Philip of the Texas, who is a member of the Winthrop Congregational Church, Charlestown, Mass., "called all hands to the quarter-deck and, with bared head, thanked God for an almost bloodless victory. 'I want to make public acknowledgment,' he said, 'that I believe in God, the Father Almighty. I want all you officers and men to lift your hats and from your hearts offer silent thanks to the Almighty.' All hats were off. There was a moment or two of absolute silence, and then the overwrought feelings of the ship's company relieved themselves in three hearty cheers for their beloved commander." It was Captain Philip also, who, when the victory was assured and his men began to cheer, cried, "Don't cheer, boys; they're dying." This is the spirit of the Christian hero and expresses the undercurrent of generous feeling free from all vindictiveness which accompanies the determined purpose of Christian America in this war.

We have no desire to contrast these two scenes, which were almost coincident in different parts of the wide sea, further than to suggest that in looking to the future with its threatening problems and difficult decisions the spirit of selfishness must lead to wreck and shame, and only in the faith of the fathers—the faith to which Captain Philip gave expression after his glorious battle—is there hope and safety for our nation in the years to come.

The Annexation of Hawaii

So far as action by Congress and the President can effect it, the Hawaiian Islands are now a part of the United States, a territory to be governed by us in ways that seem most wise and to be defended from foreign aggression as resolutely as Alaska or Massachusetts. The joint resolution annexing Hawaii, which passed the House of Representatives on the 15th of June by a vote of 200 to 91, passed the Senate on the 6th of July in precisely the form in which it came from the House by a vote of 42 to 21, six Democrats joining with the Republican majority in voting for annexation and only one Republican senator, Mr. Morrill of Vermont, voting with the Democratic minority against annexation. Senator Hoar of Massachusetts, in a notable speech a day or two before the vote was taken, gave his reasons for favoring Hawaiian annexation, while at the same time strenuously opposing territorial expansion in obedience to the so-called "imperialistic" idea. Speaker Reed of the House, consistent to the last, did not sign the bill as it went to the President.

There are especial reasons why loyal Congregationalists should welcome Hawaii into the Union. Had not Congregational missionaries evangelized and elevated so far as possible the natives of

Hawaii, were Honolulu not inhabited today by a ruling Caucasian population, which in the main takes its religious, political and educational ideals from New England when it was at its best, then, in our opinion, no testimony by naval experts as to the necessity of taking Hawaii as a measure of war strategy, no popular tendency toward colonial expansion, could have moved the majority of our legislators to act as they have. But it is not in the heart of the dominant race of this country to shut its ears to the cry of men who have similar political and religious ideals. The ties of race and religion are stronger than the compacts of statesmen. Hence the support given by President Harrison to the best people of Hawaii when they overthrew the queen whose ethical code was defective, to say the least. Hence the necessity now of changing the anomalous position of the Hawaiian republic to one which none can misunderstand. Under the resolution passed last week the present government in Hawaii remains in power until it sanctions the new compact and also until a joint commission reports on the most prudent method of future government of the territory. President McKinley has announced that Senators Cullom and Morgan and Representative Hitt will serve for the United States on the commission and President Dole and Justice W. F. Frear of the Hawaiian Supreme Court for the Hawaiian republic. Both President Dole and Justice Frear are sons of Congregational missionaries. We should like to be in Honolulu when the news of annexation arrives. They have an old-fashioned American way of rejoicing there that makes the blood tingle as you read of it, and if all our home cities were as decent, intelligent, prosperous and intensely American in their patriotism as Honolulu, our concern for the future of the country would be considerably lessened.

Mr. Long and the Cambridge Council

In several of the Boston daily papers of last Saturday Mr. W. J. Long appeals to the public against the council which declined to ordain him and to install him as pastor of the North Avenue Church, Cambridge. In the Journal Mr. Long's communication appears as an interview, in which he answers the questions of a reporter "with some reluctance," "being very much averse to any more notoriety." In the Advertiser of the same date the same communication appears as a letter addressed to *The Congregationalist*, accompanied by the statement that the editor of this paper had refused to print some parts of it, and Mr. Long says, "I appeal, therefore, to a more liberal press."

The chief ground of Mr. Long's appeal he thus states:

That the majority of those on the wrong side voted conscientiously against the candidate because his belief was more liberal than theirs, and chiefly because of his so-called Universalist tendencies, there is not the shadow of a doubt, and herein is the real issue raised by the council. That the council had no right, no worthy precedent and no historic ground for its action based upon such a belief no scholar will question for a moment. That its action ignores the whole trend of present day thought, both in regard

to doctrine and in regard to liberty, is also evident.

The facts are as follows:

The manual of the North Avenue Church, under the head of The Order for Church Government, thus begins its statement of belief:

This church recognizes the Scriptures of the Old and New Testaments as its sole authority in matters of doctrine, but for the briefer statement of the body of doctrine which it holds and teaches as a church of Christ it sets forth its Articles of Doctrinal Belief. It requires on the part of its members a substantial assent to them. It requires that the public ministry of the Word shall accord with them, desiring to maintain its own doctrinal soundness by the orthodoxy of a living ministry.

It is also stated that these articles may be added to or altered "in a fit way, as hereinafter provided."

Mr. Long accepted the call of the church without objecting to the requirement that its public ministry should accord with its declared belief. That he did not accord with that belief was made evident in the public examination. But when the council was in private session he entered unannounced, and, reading from the manual of the church this sentence: "We believe . . . in the resurrection of the body and in the final judgment, the issues of which are eternal life and everlasting punishment," he declared that he did not believe these statements. If Mr. Long had made this declaration^{to} to the church before accepting the call, or afterwards, it is possible that the church would have altered its articles of belief in the way provided. The question before the council would then have been a doctrinal one, and we cannot say what the result would have been. As it was the question was simply an ethical one. The church had called Mr. Long, supposing him to be in harmony with the denomination in its belief, and with the belief of the church "which it holds and teaches." His examination showed that he was not in harmony with the denomination, and he flatly declared to the council, with the manual in his hand, that he could not do what the church explicitly required of its minister. The majority of the council therefore voted not to advise his installation.

Mr. Long regards this requirement of the church that he should be in harmony with its declared belief as of little consequence. He says: "I have learned also from members of the council that the technical point of the church creed was the alleged ground of the moderator of the council, but that his following was insignificant." That other reasons, some of them doctrinal, were brought forward by members of the council for not advising Mr. Long's installation we freely admit. But it is still our opinion that the council stood on this ethical ground and regarded it as sufficient. We declined to print Mr. Long's reports of what members of the council had said to him unless he should give their names and secure their consent. But if any members of the council who voted with the majority wish to say that they regarded this ground as only a "technical point" we will print their statements.

The Outlook defends Mr. Long, appears to approve his opinion that the action of the council was "a most unfortunate

14 July 1898

THE CONGREGATIONALIST

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blunder," and is quite sure that the editor of *The Congregationalist* would not pledge himself to conform his teaching to the creed of any local church. That person, as moderator of the council, has received more attention than he has deserved or desired. But it is safe to say that he would not ask a council to install him over a church which required him to make such a pledge while he declared to the council that he would not make it. The *Outlook* says the creed in question was "framed, few, if any, know when or by whom." It was framed by a committee of the National Council of 1865, and adopted by that body meeting on Burial Hill, Plymouth. It was afterward reaffirmed by a unanimous vote of that council. We hope there are still those sufficiently interested in the history of Congregationalism to be aware of these facts.

The Cambridge council, an unusually large and representative one, was invited by the church and Mr. Long to give them its advice. Its members have up to this time been regarded by the churches of the vicinity as worthy of their confidence and as possessing a fair degree of intelligence. None of them, we believe, has been regarded as partisan on the conservative side in theology. The council heard both parties fully, deliberated over the matter for some hours, and gave its advice. The *Outlook* thinks that the effect of this action will be to discredit councils. The *Outlook* therefore constitutes itself an *ex parte* council, and, having heard Mr. Long's statement by letter, advises the North Avenue Church to reject the advice of the council, and explains how this may be done by employing Mr. Long for a year without regard to the churches with which it is in fellowship. As the church by unanimous vote has accepted the advice of the council this matter appears to be settled. Whether or not the advice of the *Outlook*, if adopted, would better have served to promote the peace of the North Avenue Church and the harmony of the churches generally we leave our readers to judge.

In the future as in the past our churches will have full liberty to invite neighboring churches to counsel with them when they are in perplexity or contemplate important steps. On the other hand they are at liberty to seek the advice of the *Outlook*, which says that councils are not in good odor in the denomination, or to wait till such advice comes unasked, or, as in this instance, is asked only by one of the parties concerned. In either case the advice, as the *Outlook* says, "has no more authority than the reason on which it is based." We think the time-honored method is the safer, wiser, more Christian way.

The *Independent* has become a weekly magazine. The first number, July 7, contains seventy-six pages of reading matter, beginning with an able survey of the world after the manner of the *Outlook*, and including several valuable articles on national history and affairs by Senators Hoar and Morgan, Representative Barrows, W. E. H. Lecky, M. P., and other public men. If this standard can be maintained the *Independent* will rank as a weekly with such monthlies as the *Forum* and the *North American Review*. It has had a remarkable influence during its fifty years of existence, always maintaining a high standard of literary ability and discussing with

breadth and boldness questions of current interest. If we may judge of its plans by the first issue of the new form, it has chosen a field like that of the periodicals we have named rather than the field of a religious journal.

Our War and England

When England declared her neutrality as between the United States and Spain, probably few Englishmen and fewer Americans supposed that the war would make much difference to her. It might affect her trade remotely but hardly could do so gravely. But it is clear already that the effects upon her, and through her upon the world, are to be important. It is too soon to attempt to forecast them fully. But some seem sufficiently obvious already to deserve notice.

One is the relegation of the subject of Irish home rule to the background, at any rate for some time to come. This is due partly to Mr. Gladstone's withdrawal from politics, followed by his death. It is owing partly to the fact that the other English leaders in the movement have been repelled by the course of its Irish supporters. It is partly because other subjects of national interest have come prominently to the front. Perhaps most of all, at any rate in a very large degree, it is because the war between the United States and Spain has altered the attitude of Great Britain towards other nations materially. Ireland with its alleged rights or wrongs no longer is the chief thing which English statesmen have to consider. Larger affairs demand immediate heed.

Another result is the probable transfer of English public favor and support from leaders believed to be too cautious and temporizing to others more decided, not to say aggressive. State secrets are not revealed fully to the world, and Lord Salisbury's course may have been only that which any wise and vigorous prime minister would have pursued. But, whether justly or unjustly, undoubtedly there is a widespread and growing conviction among Englishmen that he has failed to assert England's authority and to claim her leadership in international affairs sufficiently. Mr. Chamberlain may not possess public confidence to the degree necessary to make him Lord Salisbury's successor. But there is some reason to believe that he means to assert his imperial, aggressive policy more actively and soon, and that he, or some other foremost advocate of it, will before long have a popular backing strong enough to alter somewhat the course which the nation is following at present. This result is being hastened by the growth of what so often is called an imperial policy here in the United States. If we are to adopt it, or even if we only seem likely to adopt it, a strong impulse cannot fail to be given to the corresponding policy in England, which is no novelty but has been urged actively for some time and has many able adherents.

Furthermore, the results of the war thus far, in revealing the efficiency of the United States as a fighting nation, appeal strongly to the martial spirit of the English, while our motives in entering upon the struggle, whatever its outcome may be, have kindled a lively sympathy for us among the many Englishmen who are influenced strongly by moral and hu-

manitarian principles. England's need of a powerful ally and the naturalness, strength and practical invincibility of such an alliance also tend to give prominence in English politics to leaders most in favor of such a closer drawing of the already happily close ties between the two nations. Here, however, there is little difference between the great English parties. Both are at one in regard to it. But he who most skillfully promotes progress towards such an alliance will have the quickest and largest following. Probably no formal alliance will be entered into at present. But one of the most noteworthy results of the war thus far is the immense increase of mutual sympathy between the two nations. It will have important practical results valuable to each, and it will not be without its effect upon British internal affairs.

The Sin of Magnifying Trifles

The habit of magnifying trifling matters is very common. Most of us regard it as a weakness rather than a sin. Certainly it is a weakness. But it also is a sin. It involves self-deception and often the deception of others. It is a violation of truth. It means the substitution as an object of thought and endeavor of something of little consequence for something of real importance, as if their actual value were reversed. It causes distorted views of life, misdirected effort, unsatisfying results and mental and spiritual unhappiness. They who are guilty of it soon lose the confidence of others in some measure because it becomes evident that their judgment cannot be trusted, even if nothing worse is believed of them.

More is involved than the mere loss of the habit of accuracy. The habitual lack of just discrimination, the growth of a weakened and misleading sense of proportion—these affect the moral quality of life. Evils lose something, if not the whole, of their sinful quality and the good is not sure of being recognized and honored for what it is. It is hard enough to do right when we know clearly what the right is. But when we have allowed ourselves to look upon minor matters as vital, it becomes much more difficult to be sure of duty and to do it.

This sin is peculiarly objectionable also because it is so undignified to magnify petty things into importance. There are sins which, without ceasing to condemn them, we nevertheless recognize as characteristic of great and noble natures. But this is not one of them. It is mean and contemptible. It deteriorates character rapidly and mischievously and its influence is wholly and lastingly evil, excepting when it serves, as it sometimes may, as a warning. It causes needless worry, inexcusable peevishness and prevalent ill-temper and it goes far to hide one's really noble qualities and to blind others to the honorable and Christlike efforts which one makes.

It is especially likely to be a temptation to those whose lives center chiefly in some single sphere of action, the home, the schoolroom, the office. It is to be corrected by the sturdy refusal to be petty, by the cultivation of large and noble views of life and truth, by effort to be exact in judgment and in speech, and

by prayerful, loving imitation of Jesus Christ.

Current History

The Progress of the War

It has been a week of rumor, of preparation for conflict, rather than a week of action. The armistice between General Shafter and General Toral did not end on July 5 as was anticipated, but lasted until the 10th, when an artillery duel between the American and Spanish forces began, which was continued on the 11th, the guns of the fleet joining in and firing shells over the hills of the harbor entrance into the city of Santiago. As we go to press it is difficult to determine the exact situation, but we fear that it will be found when Santiago is captured that the Spanish army has departed. General Shafter reports that the city is hemmed in, that the Spanish troops cannot escape and that in a short time and with comparatively little bloodshed the Spanish forces must surrender unconditionally, as demanded by the Administration in Washington. During the long interval of the armistice our artillery was advan-

the Powers are moving upon Spain to cry for peace we have no doubt, and the Madrid correspondent of the *London Times* doubtless is right when he says that peace is in sight, though some way off. If Sagasta has resigned, as is now asserted, it means that the military party are to come to power, men who can be counted upon to deal vigorously with the domestic problem should outbreaks by Carlists or others occur as the result of Spanish capitulation. The third Spanish fleet, under Admiral Camara, has been ordered back to Spain. The American fleet, bound for the Spanish coast, will sail this week, as the Administration is determined to impress upon the densely ignorant Spanish populace the fact that their rulers are as impotent as they are madly proud and wickedly obstinate.

The Reason for Our Victory

The Spanish gunners of Cervera's fleet were nerved to the ordeal by draughts of intoxicants. Hence they fought as demons fight, fiercely, but not well. This unquestionably was one of the factors responsible for the astonishing outcome of the contest, so far as the immunity of the American fleet is concerned. Secretary Long of the navy, when asked last week to account for the victory, attributed it, first, to the skill and mechanical genius of the Americans as contrasted with the well-known inability of the Spanish to master the principles of mechanics and to operate machinery of any sort; second, to the superior mental and moral caliber of the American officers and sailors; third, to the gunnery practice of our crews during the past year; and, fourth, to the perfect equipment of the navy for the work which it was called upon to do. He is specially desirous that the nation should give credit to the Assistant Secretary of the Navy, Mr. Roosevelt, and to the bureau chiefs for the work they did when they saw that war was approaching. Captain Sigsbee of the St. Paul, formerly of the Maine, when interviewed last week and asked to explain the outcome of the naval contest at Santiago,

said: "We have not been a merely spectacular navy, going through the motions in a perfunctory way, but we have been working earnestly to attain the utmost efficiency." And yet, after that and much more of like tenor is said, Captain Sigsbee holds that there have been many events of the war which justify men in believing that Providence has intervened and directly protected the American fleet. Our vessels have fouled submarine contact mines which have failed to explode; hurricanes that sweep across the Caribbean Sea at this time of the year, which would have sunk the transports, have not been met; and the rate of mortality and sickness among the soldiers and sailors engaged in strenuous toil and combat in a climate to which they were strangers has been phenomenally low, far less than was predicted.

Making all due allowance for the number and perplexity of the problems involved in the transportation of troops from the United States to Cuba, and gratefully acknowledging the ability of Adjutant-General Corbin and Assistant Secretary of War Meiklejohn, it still remains our conviction, as well as that of many of the most influential jour-

nals of the country, that President McKinley erred in retaining as Secretary of War the Michigan politician who was appointed to the place when we were at peace and when a figurehead was tolerable. Just as Simon Cameron was ejected from the Cabinet to make room for Edwin M. Stanton, and for much the same reason, so Mr. Alger should have been set aside for a man of greater ability and who was less of a politician, at least, if nothing more.

Congress Adjourns

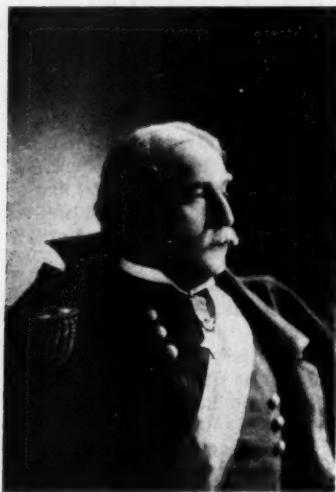
The first regular session of the Fifty-fifth Congress adjourned July 8, mid scenes in the House that were remarkable for their jubilation, patriotic fervor and the fraternization of Republicans and Democrats, Northerners and Southerners, former Confederates and Federals all now united in support of the national cause and the Republican Administration in its war policy. The total amount of money appropriated by Congress during the past session for use during this fiscal year amounts to \$892,527,991, and this too without many of the customary appropriations for river and harbor improvements and new public buildings being made. As a Congress, the fifty-fifth will ever be memorable for its declaration of war with Spain, its annexation of Hawaii, and its ready response to the needs of the nation in equipping all departments of the national force—administrative, diplomatic and military—with the funds necessary to enable them to render so far as possible the maximum of service. Where in any of these departments there has been failure, it cannot be charged to the niggardliness of this Congress, but rather to the lack of foresight of former Congresses, or to "red tape" or the inefficiency of administration within the department.

The passage of a national bankruptcy bill, after a struggle of fifteen years on the part of reformers, is a very creditable act. That nothing has been done in the way of currency reform is not due to a change of conviction, but rather a general recognition in and out of Congress that the financial condition of the country is so excellent that an attempt to reconstruct while engaged in war was not absolutely necessary, and that a reopening of the controversy over the question of monetary standards and a currency system just now might impair that harmony of feeling in Congress which is so impressive a factor in the situation—impressive to the nations abroad as well as the people at home.

The Larger American Idea

A straw showing how the political tide is running is the plank in the platform of the Republican convention of the first congressional district in Iowa adopted last week. It has an explicit demand for legislation to establish beyond all doubt that this nation stands for a gold standard. The most ardent Democratic and Populist free silverites admit that that issue is fast becoming obsolete. Relative to the issues of the war, the convention declares that

If in self-defense we are compelled to seize upon the hitherto possessions of Spain in any part of the globe, we pledge to the people of these islands a sound, stable and humane government until the wisdom of the people of the United States shall decide as to their future.



MAJ.-GEN. NELSON A. MILES

geously placed, re-enforcements from Tampa and Charleston arrived, and the effectiveness of the commissariat and hospital departments was much improved. Miss Clara Barton, with her Red Cross lieutenants, also arrived and at once rendered invaluable assistance. General Miles's presence will, we trust, prove beneficial by giving confidence to the troops at the front and the public at home and putting an end to the friction between General Shafter and Admiral Sampson. The return of Lieutenant Hobson and the other heroes of the Merrimac incident to the American lines and fleet was a scene of indescribable enthusiasm and hero worship. Its tonic effect upon the officers and privates it is difficult to overestimate. Nearly 800 of the Spaniards captured after the destruction of the Spanish fleet off Santiago are now comfortably quartered and generously fed in barracks quickly erected on Seavey's Island in the harbor of Portsmouth, N. H. Admiral Cervera and the Spanish officers are to be taken to Annapolis, Md.

A broad a revised estimate of the valor of the American soldier and sailor is growing on the Continent, while in England there is naught but maternal pride in the prowess of our navy and army. That

And we deny that their permanent retention would be a departure from the traditions of the republic, but if so, then we are confronted with new conditions demanding new settlements, and as

New occasions teach new duties,
Time makes ancient good uncouth,

and the wisdom of 100 years ago may be the foolishness of today, therefore if it appears best to retain these islands as colonies or otherwise the genius of the American people can be depended upon to work out their proper destinies.

Comparison of the opinions of editors in all sections of the country on this question, as collated in the last *Literary Digest*, reveals clearly that we have entered upon a new era in our history. A correspondent of the Springfield *Republican*, writing from San Francisco, predicts that our National Council, in session at Portland, Ore., will find the delegates from the Pacific coast eager to commit it to the "larger America" idea.

The Loss of the La Bourgogne

In a collision between the French line steamship *La Bourgogne* and a British sailing vessel, the *Cromartyshire*, off Sable Island, Nova Scotia, on the morning of July 4, the smaller and slower moving craft escaped with comparatively little injury, while the larger vessel, with its bulkheads and water-tight compartments, went to the bottom of the Atlantic within half an hour of the time it was struck. Of the 735 souls on board, only 162 were saved. Of the seventy women passengers, only one was rescued. Of the first cabin passengers none escaped. Brutality, cowardice, selfishness and murder were rampant, and in apportioning the condemnation it is difficult to say who were more culpable, the frightened and impotent French officers, the undisciplined and self-seeking French crew, or the Italian and Austrian steerage passengers. That some of the survivors will file complaints, so that our Federal officials may investigate this horrible tragedy, we sincerely hope. That not a few travelers across the Atlantic will hesitate long hereafter before committing themselves to the care of officers and crews made up of representatives of the Latin races is not a rash statement.

It would be well to know whether the captain of the *La Bourgogne* was speeding his vessel through the fog; why he chose so northerly a route; whether there ever were any drills on board the ship, or anything done by officers and crew to indicate that the time might come when duty would demand that they act in unison for the salvation of others than themselves. While there is naught but sorrow in this country for the many American and French who have died, in France there must also be mortification that Frenchmen have again proved that formal courtesy and high sounding phrases of gallantry are too often the veneer which cover innate selfishness and absolute disregard of the physical salvation as well as moral health of women. Fortunately the war with Spain is daily giving to the world proof that deeds of chivalry and heroism are still possible. Degeneration is not universal.

For Current History Notes see page 46.

A new daily newspaper in Arabic is one of the evidences of the cosmopolitan character of the city of New York.

In Brief

Does your life seem short? Be thankful for that. "Strip a life empty," said Phillips Brooks, "and it will seem long enough."

Every President of the United States since the Civil War, with one exception, has been from the Union army. Will the present war bring forward a new crop of presidents?

"Curfew will not ring tonight" in Massachusetts towns. Judge Hardy of the Supreme Court last week rendered a decision that towns have no authority to make such a law. This action of the court refers to towns, but does not affect the curfew law in cities.

The meager reports from our National Council at Portland, Ore., and from the International Y. P. S. C. E. Convention at Nashville, Tenn., which Congregationalists and Christian Endeavorers find in the best newspapers now indicate how the war outweighs ecclesiastical or religious news in the opinion of the editors of the secular journals.

It may not be flattering, but it goes with the current of feeling and events that hostile public opinion on the continent of Europe constantly associates Britain and America. For example, the *Libre Parole* of Paris prophesied recently that "the day is coming when Europe will cease to tolerate such miscreants and assassins as John Bull and Brother Jonathan."

The sense of devotion to the public interest does not find all its expression in connection with the war. To the little New Jersey city of Madison Mr. D. Willis James, vice-president of the American Board, has just presented a park, the cost of which is said to have been \$125,000. It has been carefully improved and replaces a region formerly occupied by shops and tenements.

In various churches and Sunday schools the thought has been voiced that those who are planning their vacations will enjoy them the more in proportion to the consideration they give to providing like pleasure in some degree for those who are less fortunate. It is not a lack of opportunity that has prevented a general move in this direction. A little applied attention along this line will bring a double return of blessing in the warmer season.

Mr. Moody's sixteenth Biblical conference at Northfield this year is to have the most prominent leaders of last season and some new ones. Rev. G. Campbell Morgan of London, whose article on the Keswick Teaching, published last summer in *The Congregationalist*, was very widely circulated and several times reprinted, will again give daily addresses, also his companion, Rev. G. H. C. McGregor, and Mr. Charles Dudley Smith; Drs. A. T. Pierson, A. C. Dixon, C. I. Schofield and several others are announced, and no doubt the attendance will be large, with rich spiritual blessings.

One who has recently participated in litigation writes to us that he has had forced upon him certain conclusions, which, if they are just and are at all symptomatic, do not bode well for the future of our nation. He says: "The real issues that were at stake in the case did not get within telescopic range of the courtroom, and were not permitted to do so. Justice really seemed to have nothing to do with it. It was a squabble from beginning to end over technicalities between opposing lawyers. Meanwhile the judge is in such a position and assumes such powers that his prejudices cut a tremendous figure in the proceedings."

In the stress of denominational rivalry there are some who are wholly untouched. A writer in the *Nineteenth Century* tells the following story of the British army:

"What's yer religious persuasion?" said the sergeant to the recruit. "My what?" "Yer what? Why, what I said. What's yer after o' Sundays?" "Rabbits mostly." "Ere stow that lip. Come, now, chu'ch, chapel or 'oly Roman?" And after explanation from his questioner the recruit replied: "I ain't nowise particklar. Put me down Chu'ch of England, sergeant; I'll go with the band."

But even over such home heathen Christianity has some restraining power.

The editor of the *Christian Advocate*, Dr. J. M. Buckley, writes entertainingly on any subject he chooses. Last week he unfolded the psychologic and psychic effects of bicycling, giving this characteristic bit of autobiography which ought to encourage men past threescore years to handle a bicycle:

I took many lessons and tried in vain to mount; sometimes I leaped over the machine and lighted on the handle bars, again upon the rear wheel. One day I discharged the instructor and devoted myself to mastering the machine. At the twenty-seventh effort I mounted and rode away for seven miles. I should still be trying to mount had I not broken the spell.

As we compare the list of degrees printed elsewhere in this issue with the lists of former years, we are glad to perceive that it is briefer and more just. Our colleges and universities are not bestowing degrees as freely and indiscriminately as they were a decade ago. What we now need is some method by which the nation as such can do for its distinguished public benefactors what France in theory does by its Legion of Honor. To dub Admiral Dewey as Doctor of Laws is almost as absurd as it would be to make Lieutenant Hobson a Doctor of Divinity. For State universities or colleges to make every successful politician who happens to become governor of a State a Doctor of Laws is not only absurd but wrong, and Harvard thought so when the whim of Massachusetts's voters swept Benjamin Butler into power, and an extreme but by no means unusual case had to be faced. The Board of Regents of New York State, charged with responsibility for the formulation of rules respecting the granting of degrees by the educational institutions of that State, has just stated that it is the duty of such institutions "to confer only educational or literary degrees, and then only for distinguished merit and in cases where the degree is appropriate to the service it is intended to recognize."

The bishops of the Methodist Episcopal Church, South, stated last week that if the United States Senate "by affirmative action" should declare that the bill recognizing the claim of the Methodist Episcopal Church, South, for damage done to its property in Nashville during the Civil War was passed owing to misleading statements by the book agents of the church. Messrs. Barbee and Smith, they, the bishops, would take proper steps to have the entire amount returned to the Government. The Senate committee, investigating this scandal, has reported that the Senate was deceived by the representations of Messrs. Barbee and Smith and of the lobbyist, Major Stahlman, who received \$108,000 as his percentage of the total payment for services rendered as a lobbyist. The committee absolves the Methodist Episcopal Church from all blame in the matter. Whether the bishops will consider this report "affirmative action" or not remains to be seen. *The Christian Advocate* of Nashville apparently foresees the necessity of restitution, and says:

It is our sincere hope that the authorities at Washington will receive the money when it is tendered to them and that no movement will ever again be made in any way, shape or manner to recover it by the church. We have lived without it for thirty years, and can live without it to the end. Our poverty has never hurt us.

The National Council

BY TELEGRAPH FROM OUR SPECIAL CORRESPONDENT

Many of the members of the council, traveling for days together, improved their opportunity for preliminary consideration of important matters before the meeting opened at Portland. The only persons prominently mentioned for the office of moderator were Drs. F. A. Noble and A. H. Bradford. The votes cast, 92 to 85, showed the high esteem in which both these brethren are held in the denomination. Dr. Noble, as representing the Interior, appropriately received the majority, since the honor in the two last councils had gone to the Atlantic coast.

The paper of Mr. S. B. Capen on Modern Methods of Missionary Work received earnest attention and is likely to lead to important changes in the administration of the benevolent work of the denomination. In accordance with its recommendations and the report of Dr. Lamson on the Relations of Benevolent Societies to the Churches, resolutions favoring only two annual meetings, one for the home work and one for the foreign, were referred to a committee, of which Rev. Elijah Horr, D. D., was chairman. On Monday the committee reported favorably and the recommendation was adopted unanimously without discussion.

The question of representation of colored and white churches came up again as usual. The matter, which was involved in the credentials of the Alabama delegates, was referred to a committee, of which Rev. Morton Dexter was chairman. The committee recommended the reception of the delegates from the local bodies, both white and colored, and the rejection of the delegates of the State bodies. The delegates were received as honorary members, further discussion to come later.

Sunday was a day of great interest. Dr. Lyman's sermon on The Spirit of Mediation in Modern Congregationalism was powerful and impressive. His text was from Eph. 2:14, "Christ our peace." The pulpits of the city were generally occupied by ministers of the council. In the afternoon the largest theater in the city was crowded for a service of thanksgiving. Rev. A. W. Ackerman, pastor of the church in which the council meetings were held, presided. Ex-Governor Coffin of Connecticut read the President's proclamation. Brief addresses were made by Dr. A. H. Bradford of New Jersey, Dr. Alexander Mackennal of England and Dr. P. S. Henson of Chicago. There was no undue exultation or vituperation of Spain, but intense feeling and enthusiasm pervaded the meeting. The international relations between England and America were prominently dwelt upon.

The reception given Dr. Mackennal was most hearty, and the tone of the council is decidedly favorable to closer federation between American and English Congregationalists. Steps will probably be taken to form an interdenominational committee, representing both bodies.

Over 500 persons went to Pacific University, Forest Grove, on Saturday afternoon. Dr. Pearson's check was received, the full amount named for the endowment of the university having been raised. This event made a text which gave eloquence to the addresses and enthusiasm to the audience.

W. E. B.

Quiet Talks with Earnest People in My Study

BY REV. CHARLES E. JEFFERSON, D. D.

XII. MINISTERIAL LIBERTY

How to secure it is an age-long problem. Arduous efforts have been made to gain it, but success has been only partial. The Roman Catholic Church has made the clergy independent of the laity, but this has not set the clergy free. When men are bound together in a system in which they rise above one another, rank on rank, opportunity is furnished the men above to lord it over the men below. The Catholic priest may pity the Protestant minister because the latter is at the mercy of his fastidious and fickle parishioners, but to be dependent on a congregation for daily bread is not a whit more demoralizing than to be dependent for ecclesiastical preferment on one's ecclesiastical superiors. As a device for gagging men the hierarchy has proved fatally effective.

The Anglican Church, to escape the tyranny of the pope, has lodged final authority in the state. This is a surrender of the Roman position and gives supreme power to laymen. But it does not solve the problem, How may clergy be free? Monarchs and prime ministers are no less formidable than popes and cardinals, and every state church presents to its clergy the temptation of shaping their message to please the men who have political power. In America our Protestant churches, on the whole, vest authority in the people. Majorities, directly or indirectly, rule in church as well as in state. The consequence is that our churches are exposed to all the dangers and maladies which are inseparable from democracy.

For the people may be as tyrannical as despots and hierarchies. They can degrade the clergyman to a puppet or a parrot. They often do. They can wreck a church whose pastor discredits their opinions or runs counter to their prejudices. Many a man has been ousted from his pulpit simply because he dared to speak the truth.

How to keep the pulpit independent is one of our greatest problems. It is more than a church problem. It is a question in which every citizen of our republic has a vital interest. It is essential to the life of a republic that it have in it a body of public men free to speak their deepest convictions without fear or favor. We need leaders who are absolutely untrammeled. A large part of the press cannot be relied on. The ledger dictates its policy. It echoes the opinions of the street. It cares nothing for moral leadership and everything for immense circulation.

Many editors are not free men. Neither are many of our political leaders. The exigencies of political warfare render them diplomatic and compel them to tone down their utterances. They dare not attack evils which ought to be annihilated, or advocate policies which ought to be enthroned. Even college presidents and professors are liable to be called to account by frightened trustees for the utterance of opinions which cut across the grain of popular conviction. In such a land and time it is of sovereign importance that the pulpit should be without a fetter. Its message should be free from

every taint of private interest and from every trace of external constraint. Nothing cuts the ground from under a minister's feet like the suspicion that he is saying, not what he thinks, but what his hearers expect him to say. The church can have no influence over people who believe that clergymen are the hired exponents of the views of the men who rent the pews. The fact that so many clergymen in slavery days apologized for slavery or winked at it has done more to bring organized Christianity in this country into disrepute than all the infidel publications of the century.

In wide circles of our people the conviction is deep rooted that ministers are the slaves of their congregations, repeating a story put into their mouth, afraid to strike established wrongs or to pass judgment on perfumed sins. And that such pulpit cowards actually exist cannot be denied. The pressure has been too great and many an unhappy man has fallen.

And what shall be done about it? Some say give us churches generously endowed by the gifts of men who are in their graves, thus making ministers independent of the people to whom they preach. The suggestion is plausible, but hardly wise. The only adequate relief—so it seems to me—is to be found in reconstructed manhood. Not in dead men must we seek salvation, but in men who are alive. The cowards must be driven from the pulpits. Laymen should see that this is done. A man too timid to oppose anything but ancient evils or condemn anything but distant sins is too timid to be a herald of the Lord. There should be a healthy sentiment generated in all our churches, making it easier for ministers to speak boldly and more disgraceful for them to be craven. The preacher should be encouraged to speak out his deepest thought. Lynx-eyed critics, watching for a chance to pounce down upon him for a misstep in the statement of a doctrine, should be converted or excommunicated. Laymen should be large-minded, charitable and fair. They should not expect the pulpit to reproduce their own ideas and confirm them in their favorite notions. O for a layman—who has seen him?—large enough to say to his minister at the close of a sermon full of teaching which he cannot accept: "I cannot agree with you now, but I thank you for your sermon. It has done me good, for it has made me think." For a layman to cut down his contribution to the church because the minister has expressed an idea to which he is unable to assent is the act of a man who would bribe a judge—if he dared—to decide in his favor a case in the courts.

But there is no excuse for cowardly ministers. If laymen attempt to intimidate them, like the devil, should be resisted. Better lose one's pulpit than one's honor. The preacher must do his duty no matter if it cuts his salary in two. If he is content to mouth the safe opinions of the ruling set in his congregation he is not a prophet but a toady. If he is a puppet, manipulated by a few rich men who contribute generously toward church expenses, he deserves the contempt of men and is sure of the condemnation of God. No mortal on earth is so despicable as a pulpit coward. And the man who stands next to him in the roll of dishonor is a pious despot in the pew.

14 July 1898

A Living Wage

By Rev. Washington Gladden, D. D.

The phrase at the head of this article has been the subject of much discussion on the part of economists and labor reformers. It implies what the Scripture asserts, that the laborer is worthy of his hire; even a little more than this—that the recompense which the laborer receives for his service ought to be sufficient to support existence. To this proposition most of us would probably assent. If there is such a principle as justice by which human conduct is regulated, we may say that one of its most elementary dictates would be that able-bodied men and women who are willing to live by their labor ought to receive enough recompense for their labor to enable them to support themselves and those properly dependent upon them. If the race is to exist there must be children, and they must be supported by their parents during infancy and childhood. If the race is not to become barbarous, old men and women will remain with us after their power to labor is past, and they must be supported by their children. Able-bodied men and women must, therefore, receive such remuneration for their labor as shall suffice to maintain their own lives and the lives of their young children and their aged and infirm relatives. If society is organized so as to secure justice, it must be possible for able-bodied human beings so to employ their powers as to obtain these results.

It may be said that "a living" is an elastic phrase; that the necessities of life depend largely on tastes and habits; that some households will live in contentment on what to others seems wholly inadequate. It is true that what the economists call the standard of comfort is constantly changing and that the luxuries of yesterday are the necessities of today. But the phrase "a living wage" may be defined with the utmost narrowness, and it will still be true that great numbers of men and women in civilized countries fail to receive it. A considerable percentage of those who are at work in this country do not get sufficient compensation for their labor to keep body and soul together if their wages are expended with the utmost economy. This is especially true of the work of women. A great many full-grown women are working for a wage which would not suffice, in the existing market, to purchase for them shelter and raiment and food. How then do they live? The answer is that many of them are compelled to live upon gratuities of one kind or another. "In the majority of instances," says Mr. Hobson, speaking of women workers, "their own 'sustenance' does not or need not fall entirely upon the wages they earn. They are partly supported by the earnings of a father or husband or other relative, upon some small unearned income, upon public or private charity. Where married women undertake work in order to increase the family income, or where girls not obliged to work for a living enter factories or take home work to do, there is no ascertainable limit to the minimum wage in an industry. Grown-up women living at home will often work for a few

shillings a week to spend on dress and amusements, utterly regardless of the fact that they may be setting the wage below starvation point for those unfortunate competitors who are wholly dependent on their earnings for a living."* In Mr. Charles Booth's *Labor and Life of the People* Miss Collet tells us of the shirt-finshers that "they nearly all receive allowances from relatives, friends and charitable societies, and many of them receive outdoor relief."† Some of us can verify these statements from our own observation. Many of those who receive assistance from churches or charitable societies are women who have employment, but whose compensation is so meager that they cannot live upon it. And it is not by charity alone that this starving wage is supplemented. There is a darker side to this picture on which I need not dwell.

To a considerable extent this statement holds good of the labor of young men. A great many youths are at work in banks, offices and wholesale houses for wages which could not support life. They live at home and are maintained by their parents. In such cases it is generally explained that they are serving apprenticeship and that their compensation consists mainly in what they are taught. But many of them do certainly perform efficient and valuable labor during the first years of their apprenticeship, and it has always been assumed that the labor of apprentices is of value enough to their masters to entitle them to a living. The old rule was that the apprentice lived with the master, sitting at his table and receiving a small annual money wage sufficient to buy his clothing. The real reason why young men of our own time work for less than enough to support life is not that their services are not worth more than this to those who employ them, but simply that the labor market is so overstocked that many parents are willing to support their sons in part rather than have them live in idleness. Thus it is true that many prosperous employers are making profits out of the labor of those whom some one else is supporting. This is one of the ways in which competition enables the strong to levy tribute upon the earnings of the weak.

The point to be kept in mind is that a great many able-bodied, willing workers in this country are receiving for their labor less than enough to keep them alive. They are living in part either upon public or private charity, or upon the earnings or savings of those who have already reared them and who ought not to be burdened any longer by their maintenance. If it were not for this assistance tens of thousands of them would perish every year by starvation.

This is not, certainly, an ideal social condition. Not only does it conflict with our primary ideas of justice, it is at war with sound national economy, for it must be poor policy to starve labor. We easily recognize the fact that the beasts who

work for us must have a living wage. Can we afford to deal less liberally with our human employees?

Much has been said of Lassalle's "iron law" of labor, by which it is affirmed that the tendency of competition is to reduce wages to a bare subsistence. But there seems to be too much evidence of a condition of things under which competition reduces wages in a large number of cases below the level of subsistence.

What is to be done about it?

In the first place it is well to acknowledge the fact, and to confess that it is an ugly fact which ought to be got rid of if possible. It may be said that it is not possible; that the fundamental trouble is that there are too many people—more than can find remunerative employment; that this reduction of the wage below the subsistence point is nature's method of getting rid of a surplus population; that the only way to keep wages up to a living standard is to limit the population. This cold-blooded view is not now insisted on so strongly as once it was, but it is still sometimes hinted at. In reply to it we may say that the facts as we confront them in America at the present time do not warrant us in falling back on this solution of our problem. In the first place we have many millions of acres of uncultivated land, out of which it would be possible for these underpaid laborers to extract a living by toil less intense than that by which they are now earning starvation wages. Most of our land is now owned by somebody; but a very large part of that which is owned is not utilized. The land belongs to the nation and ought to be administered in such a way as to afford the largest opportunity to productive labor. Until surplus labor shall have free access to unused land we must not say that it is nature which is trying to get rid of a too numerous progeny.

In the second place it is an indisputable fact that the wealth of this country is increasing much faster than the population. The income of this nation—the wealth annually produced—is far larger *per capita* than it was fifty years ago or even twenty years ago. The existence of a great number of enormous fortunes is the plainest indication of this fact. By the vast improvements in machinery and the great economies of production the amount of wealth created every year has been increasing at a very rapid rate. There is much more than enough for a living for everybody; the reason why many are unemployed and many others are working for less than enough to support life is that there are defects in our methods of distributing wealth. Many of these defects are patent and easily remediable if the people have the will to cure them. Our systems of taxation are grossly unjust; the burden of them rests far too heavily upon the wage-workers. We are legalizing monopolies of all kinds by means of which the strong are enabled to levy tribute upon the weak; many of the great fortunes now accumulating are heaped up in this way. The correction of these palpable, legalized injustices would transfer large amounts of the national

* *The Evolution of Modern Capitalism*, p. 307.
† Vol. I., p. 410.

wealth to the laborer's side of the equation and make the condition of the working classes much more tolerable.

Something can be done by the will of the employer. Much, I believe, is done in this way to prevent the reduction of wages below the starvation point. We are told that the natural law of supply and demand controls the rate of wages; but much can be done by men of good will to modify the working of natural laws. Men who resolutely determine that their employés shall not work for less than a living wage if they can help it are often able to check, to a considerable extent, the downward tendency. I have a friend who set out in business with the determination that no man working for him should receive less than a dollar and a half a day; but he is protected by a patent, and his business is not subject to the law of competition. The wages of his men are kept up to this high minimum by a voluntary contribution from his surplus profits. He recognizes this fact, and knows that many other employers cannot follow his example; the only point is that good will has its opportunities.

A healthy public opinion strengthens the purpose of employers who are inclined to resist the tendency to starvation wages, and somewhat restrains the greed of those who are willing to increase their profits by the merciless reduction of wages. That the moral forces can, without the intervention of law, overcome the economic tendencies I am not now affirming; I only say that they can considerably modify them.

Consumers can, if they will, do much to counteract these tendencies. The insatiable demand for cheap goods is the great cause of low wages. Most of us are profiting, more or less, by the ruin of these underpaid laborers. The bargain counter is the altar on which thousands of lives are annually sacrificed. The cheap goods which we are so eager to get are as cheap as they are only because the men and women who produced them received for their work less than enough to keep them alive. They are too cheap. Some of us are fully resolved never, if we can help ourselves, to be partners in this way in wholesale murder. It is difficult for us to help ourselves. Probably we shall often be compelled to purchase work which has not been adequately paid for; but we can, at least, keep it before us as one of the things to be aimed at that we will, so far as possible, patronize those employers who pay their work people a living wage. There are Consumers' Leagues in these days which have this for their object, and they deserve the consideration of all humane men and women.

The main object of the trades unions is, of course, to secure for their members compensation adequate to the necessities of life. So far as labor is effectively organized it generally attains this object, and, for this reason, the trades unions ought to have the sympathy of all good men and women. Most enlightened employers in these days recognize the necessity of such organizations and gladly co-operate with them. It is the unorganized labor which is most apt to be underpaid.

I have not spoken of the proposition that the state shall guarantee a living

wage to all who work. That involves a radical change in industrial society. Whether such a change is desirable or necessary I do not now consider. I have preferred to deal with existing conditions—to show the cruel fact that great multitudes of industrious people are working for less than enough to support life, and to indicate some of the methods by which this evil tendency may in part be counteracted without any serious change in our social institutions.

From Australia

Interdenominationalism

It is noticeable that interdenominational movements are able to do something when they do not attempt too much. When they attempt too much they are in danger of accomplishing nothing. This is my conclusion from a lengthened and intimate knowledge of interdenominational efforts. For the most part the ministers and members of the various churches find their energies fully occupied with denominational affairs. They may turn aside occasionally for a convention or other special effort, but anything which lays a regular tax upon their time and endeavors is likely, in the long run, to be neglected. This has received a recent illustration in the experience of

Professor Harper's Scheme of Bible Study

The Australian C. E. Societies took this up three years ago. The first year's course did well, the second not so well, the third worse, and the fourth year's course has been practically abandoned by its Australian sponsors. It seems to have involved too much work. The "fizzling out" of the scheme is much to be regretted. Certainly the fourth year's course is the stiffest, but it should not be beyond the intelligence of a faithful Endeavorer. As a veracious chronicler I must add that some of the evangelicals (and in general the tone of the Endeavor is evangelical) discern "dangerous" tendencies in the professor's notes for the guidance of readers of the Old Testament.

Australia's Interest in the War

You will not be surprised to learn that Australia takes the keenest interest in the conflict between America and Spain. As news came to hand concerning Admiral Dewey's doings at Manila it was posted at the newspaper offices, and groups gathered round, almost without exception well-wishers of America. It has not been uncommon for speakers at public meetings to make a reference to the success of your arms and to call for cheers for America. These were always heartily given. What has stimulated our interest in your affairs has been the prospect of an

Anglo-American Alliance

The proposal has been received with the highest favor here. It is considered that such an alliance would be the best security for the peace of the world. The "solidarity of peoples" is exemplified in the case of Australia's attitude towards this alliance. It might be thought that, being so far away from both England and America, we would take the faintest sort of an interest in schemes for the promotion of friendly relations between the English-speaking races. But it is not so. The popular interest in the matter is strong,

and some of our wisest men have given expression to it by tongue and pen.

An Australian Constitution

One thing which has caused a great deal of attention to be given to American affairs is the framing of a constitution for the federated colonies of Australia. In drawing up this document the American Constitution has come freely under discussion. The ultra-democratic opponents of the bill complain of the provision which gives the states equal representation in the Senate (or upper house). This, they say, has been due to a slavish copying of the American model. The advocates of the bill, however, point out that several, as they consider, prominent defects in the American Constitution have been avoided. Thus the Senate is elected, not by the parliaments of the several states, but by the people of each state as one constituency on the same suffrage as obtains for the House of Representatives. Then the Senate has not (as with you) power over money bills. It can reject but cannot originate them—certain money bills it cannot even reject. It differs from yours also in having no executive power. The ministry of the day is responsible to the House of Representatives. Finally senators have not a fixed tenure. They are periodically subject to re-election. It may be added that the constitution provides a mechanical method for the settlement of deadlocks. After a dissolution of both houses a settlement is arrived at by a three-fifths majority in a joint sitting of the chambers. Such are some of the features of what is commonly called "the convention bill." Whether it will ever become the instrument of government for united Australia is at present dubious. Three states (Victoria, South Australia, Tasmania) have by a referendum vote accepted it. New South Wales has also declared for it by a majority, but not by a statutory majority. Two other states (Queensland and West Australia) are looking on and trying to make up their minds. The three states that have declared for union can federate under the bill and take in others if they choose to come. It is not likely, though, that they will. The cause of Australian nationhood advances by slow and zigzag motions towards attainment—whether it is put back only for a year or two or for a generation no one seems to be able to forecast. In New South Wales the narrow and sectional sentiment has encountered the nobler sentiment, and the nobler sentiment has prevailed, but not sufficiently. What is certain, however, is that for the first time in our history there has been a genuine outburst of an Australian spirit. No doubt this must prevail in the end, but the end is sometimes a long way from the beginning.

Petersham, N. S. W., June 2. W. A.

The Wentworth Home of the Aged, the munificent gift to Dover, N. H., by Hon. Arioch Wentworth of Boston, a beautiful memorial of his generous philanthropy, was dedicated, June 25, with appropriate ceremony. The building is a three-story brick structure, with granite trimmings, modeled somewhat after the old colonial mansion, ready for occupancy. A welcome feature of the exercises was the announcement of an additional \$20,000 from Mr. Wentworth, the income to go towards the support of the home.

The Trans-Mississippi Exposition

BY REV. W. E. BARTON, D. D.

The Columbian Exposition might well have terrified for fifty years any aspiring section of our country prompted by local pride to organize a great exposition, but scarcely had the White City gone up in smoke or been knocked down by the auctioneer when from its *débris* and ashes rose first the Atlanta and then the Nashville Exposition, both conspicuously successful. Col. J. B. Brownlow, who had charge of the United States postoffice exhibit at Nashville and has the same here, informs me that the Nashville affair lacked only \$11,000 of paying expenses, and but for the yellow fever scare would actually have paid a profit. And now comes this new Trans-Mississippi show, with pyramids of corn and acres of ore and a big and beautiful white city that rises as if by magic from the prairie.

It would seem at first that any such exhibition must be but an echo of the Chicago fair, and in part this is true. Yet one wonders that it is so true and clear an echo, and also that it has its own characteristic note. As compared with Nashville, the Omaha fair has no cause for shame, and even as compared with Chicago it has some occasion for felicitation.

The fair is still incomplete in a measure. A few smaller buildings are unfinished and some of the larger ones are not full of exhibits. The great organ stands with half its pipes in, and workmen and mortar beds are visible here and there. Yet, as such things go, the fair may be called open and a success. It will pay many an Eastern man to visit it. It will reveal the West to the East, and it will lead the West to a wholesome discovery of its own resources, both material and otherwise.

The exposition grounds are in three tracts, separated by a street and a railroad, which are spanned by viaducts. In the main tract is the exposition proper, in another the State buildings and the department of horticulture, and in the third is the inevitable Midway.

The buildings in the main tract surround three sides of a lagoon, at one end of which is the Government building and at the other the viaduct, terminating in a peristyle. All these buildings are classic and in good taste. The groups of statuary cover about the same range of subjects treated in the Columbian groups. Perhaps there is a little more of the nude. There is enough of it to have provoked two Salvation Army lassies to attack some of the statues with axes, determined to hew Agag in pieces. They were arrested but not prosecuted, and have been transferred to other stations.

The Court of Honor, with the Government building seen at its extreme end, closing the vista made by the facades of the main buildings, is a wonderfully beautiful scene. The expanse of water, the bridges, electric fountain and gondolas, all familiar to World's Fair visitors, give grace and life to the perspective. There is little to criticize. There is much to commend.

The State buildings are grouped about a Grand Plaza, whose focus is a great musical arch closed at the back by a parabolic sounding-board. The State buildings, as a whole, seem in better taste than at Chicago. The Illinois building is more modest and much more graceful. It has an annex which contains a panorama of the World's Fair, which the Prairie State is anxious to keep in the memory of every future exposition. The Iowa building is generous in its proportions, and has ample verandas that reach out like great arms inviting to rest and shade. At the back is an annex—a great, exaggerated Indian wigwam, whose purpose and appropriateness are not quite apparent. The Nebraska building is roomy and well kept, but is too largely farmed out to United Workmen, Maccabees and other orders whose relation to the enterprise is somewhat remote. The Christian

Endeavorers have a home here, and so have the Daughters of the American Revolution. In the rear is a sod house, neat and well kept, and, unlike Iowa's monstrous wigwam, a real addition to the exhibit, as illustrating in a *bona fide* way an important phase of pioneer life.

The Midway has the usual collection of foreign villages, streets of Cairo, shooting the chutes, giant seesaw, and as few objectionable features as any of the exhibitions of recent years. Yet there are some features that make the judicious grieve. The exposition is open Sunday, but the exhibits are generally covered. Thus far the Government building has been closed. Pressure is now exerted to have the Government open its building, and the Government has this very day referred the case to the board of management. Members of this board assure me that the board will not favor opening the building unless they are required to do so.

Omaha is having wide-open Sundays. There have been 200 new liquor licenses granted, I am told, making about 600 altogether. The license fee is \$1,000. Shows of all sorts are in the streets. Much of evil follows such a show and something of evil creeps in, but the management have shown a high ideal and will make the exposition a means of great good.

In and Around New York

The New Church at Port Morris

In no small degree owing to the Church Extension and Home Missionary Societies there are now ten churches in what may be called the upper metropolitan district. The tenth one, helped by both organizations named, was opened Sunday, July 3. It is located at Port Morris, which is beyond the Harlem and not far from the river. There are 65,000 people in the lower half of the ward and church accommodations for not above 10,000. It is a region of apartments—the towering kind that somehow stifle the spiritual part of a large proportion of those who exist in them. The new church has been named the Church of the Living Hope after the passage from St. Peter, "Who according to his great mercy begat us again unto a living hope by the resurrection," etc. There were encouraging attendances both morning and evening and a particularly bright lot of about 130 scholars at the first session of the Sunday school. Dr. Creegan preached in the morning and Dr. Choate in the evening. The new project is in great measure the personal effort of Rev. W. T. Stokes, who was superintendent of the metropolitan district of the Home Missionary Society for eight years and four of those years superintendent of the church extension work. That the church is needed there is certain. Only a basement has yet been built, the cost so far about \$13,000, about equally divided between land and structure. The latter is very substantial, and there is lecture-room, auditorium and pastor's study. About fifty families are actively identified. It marks an epoch in Congregationalism in New York, for it is the first time that a locality has been selected that seemed to need church facilities and a church erected in advance of any congregation to occupy it. Mr. Stokes has been for some time conducting school and preaching service in a storeroom, and will now continue in his new place of worship, no longer being identified exclusively with the societies. It will be remembered that Mr. Stokes was at one time pastor of the Bushwick Avenue Church, where Mr. King now is. The Living Hope is the fifth Congregational church in the borough of the Bronx.

Ardent Religious Youth

Proof was furnished last week that it was not the war and not a falling off in interest, but the selection of a Southern city as the place and July as the time that caused the remarkable falling off in the number of New York Endeavorers to go to Nashville. The proof came in the remarkably large delega-

tions, starting almost at the same time, for young people's gatherings not held in Southern cities. Fully 500 Methodist young people went to Saratoga to their Epworth League State Convention, 300 young Baptists to Buffalo to the Union Convention, 200 Jews to Atlantic City to the Chautauqua and 150 Roman Catholics to Lake Champlain to the summer school there. All of them reported an unusual interest. Manhattan and Brooklyn sent to Nashville twenty-five or thirty, and Christian Endeavor in New York is as earnest, perhaps more earnest, as any of the young people's organizations.

Church Comity

The Old First Church of Morrisania, founded in 1851, not in 1857, as the types had it, tendered its new pastor, Rev. Adam Reoch, a reception on last Thursday evening. The meeting was presided over by Dr. John A. Cutter, president of the trustees. Addresses of welcome were made to the pastor and his wife by Rev. Franklin Gaylord of Trinity Church, Rev. A. L. R. Waite of Woodstock Presbyterian, Rev. Spencer L. Hillier, First Presbyterian, Rev. Dr. H. V. S. Myers, Reformed Church of the Comforter, Rev. A. Ostrander, Centenary Methodist, Rev. Dr. Nathan Hubbell, Woodstock Methodist, Rev. Mitchell Bronk, Ascension Baptist, and Rev. J. F. W. Kitzmeyer, Bethany English Lutheran churches. Regrets and hearty congratulations came from Rev. W. H. Kephart, Rev. W. T. Stokes and Rev. S. T. Willis of the Disciples Church. Deacon Price made a short address also. In his response Mr. Reoch was most happy, saying among other apt things, that he ought to succeed if variety of denominational good wishes counted. Mr. Reoch preached to a large congregation on his first Sunday, in spite of the fact that the thermometer was on its bad behavior that day. His first impression has been favorable.

A Possible Loss

The denomination is in a way to lose one of its brightest and most successful colored preachers, Rev. Charles H. Dickerson, pastor of the flourishing colored Congregational church in Newark. For several years members of the Reformed Church have demanded of their mission board that it take up work among the colored people. At last it was driven to do it. In Florence, S. C., was found a town really in need of church and school accommodations. Finding no man to suit it in its own body it hit upon Mr. Dickerson, and offered him \$800 a year as principal of the proposed school and Mrs. Dickerson an additional \$240 a year as assistant when the number of pupils shall reach fifty. Mr. Dickerson is said to desire to accept, but somewhat in doubt about his duty to one or two generous givers to his church, in large part he thinks on his account. But the Reformed people think he will accept, and that they will be able to inaugurate their proposed work in the fall. Before selecting Florence some fields in Tennessee, Alabama and in certain parts of the national capital were considered. The place of greatest need was sought and is believed to have been found.

The Edwin Booth Memorial Window

The new Edwin Booth memorial window in the "little church around the corner" has excited some criticism and gotten into the papers. Reading so much about it induced a visit to the church and a personal study of the window, designer's description and subsequent explanation in hand. To an amateur in art knowledge the effect produced by the window was not pleasant. To begin with, the surroundings are not inspiring. The late Dr. Houghton's Church of the Transfiguration is a queer jumble of lean tos, with none too rich furnishings and a great number of windows beside the Booth one, the ecclesiastical or memorial purpose of which it is hard to determine. At the end of one of the transepts, or it may be the nave, one cannot be sure, is the Booth window. What strikes the average worshiper first is

the fact that the figure has not the face of Booth. Instead it is the face of an overgrown, unshaven boy of eighteen—a face that could not cover a consciousness capable of understanding the subtleties of the mimic art supposed to be suggested by the mask. But maybe the amateur should go no farther. The window, in its place, is unsatisfactory and disappointing. Perhaps it is the place. Perhaps the average worshiper ought not to criticize. But an impression, conscientiously taken, is here recorded.

CAMP.

In and Around Chicago

The Politicians and the Schools

For several years a bitter fight against Colonel Parker, the principal of the normal school, has been waged by Corporation Counsel Thornton and such persons as he has been able to persuade to join him in the contest. Colonel Parker is an independent man, has definite ideas about methods of teaching and has not hesitated to employ them. Those best fitted to give an opinion have uniformly reported in favor of these methods and have declared the school to be one of the best in the country. But the opposition to Colonel Parker continued, and this year those who had organized it thought that, with the pressure which could be brought from the City Hall, his re-election might be prevented. His enemies were therefore greatly surprised when, at the meeting of the Board of Education, Colonel Parker was nominated for principal of the normal school, and that the nomination was seconded by President Harper, who had been counted as against him. The vote showed thirteen in his favor, five blanks and two members of the board absent. It is hardly probable that any further opposition to Colonel Parker will be made, or that the wishes of the people for his retention will hereafter be disregarded. Petitions in favor of his re-election were signed by such leading citizens as Gen. A. C. McClurg and E. W. Blatchford, and by hundreds of those who had been his pupils. It is rumored that the election was the result of a deal by which President Andrews was to be made superintendent of the public schools, with a secondary position created for Mr. Lane. But it is announced that President Andrews declines to be further considered as a candidate for the office. Mr. Lane has been connected with the schools since his boyhood. He was in charge of the schools of the county before those of the city were intrusted to him. Undoubtedly some improvement in the management of these schools is possible, but in their present condition they challenge comparison with those of any other large city in the land. Mr. Lane is popular with his teachers and with the public. So far as appears, there is no reason other than a political one for his removal. It is unfortunate that the name of President Andrews should be brought into the contest at this time, and more unfortunate that President Harper, who, wrongly or rightly, has been accused of a desire to manage the public schools as well as the university, should appear as his most ardent advocate.

A City Without Papers

We have often wondered what would be our sensations were we to be suddenly deprived of the daily news. Now we know. From July 1, with the exception of the morning edition, till the morning of July 6 we were without our daily papers. The publishers agreed to post no news and to print nothing till the difficulties were settled. Milwaukee papers were sent in and sold rapidly. Detroit papers found a ready market as well as those from other cities. Certain enterprising job offices printed little sheets, which were instantly purchased. Even the *Northwestern Advocate* did not fail to issue its daily and thus take advantage of the market. But after all the people were deprived of the information from the seat of war and from Washington, which they were most

anxious to obtain. They did the best they could, and rejoiced when only four pages of the great papers appeared Wednesday morning. There were no editorials in this issue. Advertisements were also omitted. To some the privilege of reading the news in a condensed form, and only such news as is most important, was highly esteemed. It is surprising how much more is printed every day than is necessary to keep one well informed as to what is actually taking place. As the strike is over we shall not long enjoy the privilege of reading facts instead of conjectures, but be obliged to exercise our own judgment as to how much is to be believed even of that which purports to be true.

The Merits of the Controversy

Heretofore the newspaper publishers have had no trouble with their employés or with the labor organizations to which they belong. The Stereotypers Union, No. 4, gave notice some time in June of its purpose to repudiate the old agreement and to insist upon shorter hours and more pay. They had been receiving \$3.50 for a day of eight hours, and fifty cents an hour for overtime. They demanded not less than \$4 for a seven hour day, and seventy-five cents for each hour, or fraction of an hour, overtime. The committee of the union refused to be addressed by any of the publishers or to accept any other terms than those which they themselves had named. The publishers tried in vain to reason with the committee of the union. They affirm that white paper costs more than it did prior to the war, and that the expense of gathering news has increased immensely. The union evidently believed that with the public clamoring for war news the publishers would not long refuse the demand for increased wages. But the publishers were a unit in their conviction that self-respect and principle demanded such action as would convince this organization that there are limits beyond which its claims cannot be recognized. Men have been secured to take the places of the strikers and, although as yet there have been no attempts to prevent the new comers from working, arrangements have been made to protect them if necessary. Furthermore, Typographical Union, No. 16, to which the strikers appealed for sympathy and support, has declared the strike unjustifiable and rebuked its authors for their hasty action. So far as one can see the publishers have treated their employés honorably. They offered to meet a committee from the union and discuss grievances, but this was rejected. They proposed a renewal of the former agreement with a provision for arbitration inserted. This was also refused. It must be the terms of the union or nothing. A full explanation of the reasons which led the publishers to decline even to consider the terms of the strikers has been given the public, and is signed by the representatives of *The Tribune*, *Chronicle*, *Times-Herald*, *Evening Post*, *Inter-Ocean*, *Record*, *News*, *Evening Journal* and *Dispatch*, or all the papers issued in the city printed in English. This time the sympathy of the public could not fail to be with the publishers.

July 9.

FRANKLIN.

Current History Notes

Let it not be overlooked that Federal officials have arrested eleven men for complicity in the horrible murder of the Negro postmaster at Lake City, S. C., last March, and the accused have been admitted to bail.

Of the many tender and loving manifestations of loyalty to the United States shown by the people of Honolulu to our soldiers (now their's as well) *en route* to Manila, the swift transfer to the Honolulu hospital of those who were sick and the funeral in the Central Union Church of the one Nebraska volunteer who died of typhoid fever *en route* must not be overlooked. The leading people of the city attended the funeral, the coffin and casket

were decked with wreaths and flowers, and the body was escorted to the cemetery by the Hawaiian National Guard.

The British House of Lords, by a vote of 129 to forty-six, passed to the second reading, last week, a bill making marriage with a deceased wife's sister lawfully contracted in the British colonies valid in the United Kingdom. The bill was introduced at the express desire of the government of Canada and was indorsed by nearly every other colony. The ministry opposed the bill and the minority included the Marquis of Salisbury, the Archbishop of Canterbury and the Anglican hierarchy, and the Duke of Norfolk, the eminent Roman Catholic layman. The majority included the Prince of Wales, the Earl of Kimberley, the Marquis of Lansdowne and most of the Liberal peers. The defeat of the prelates is a wholesome sign of the times and indicates that the ties between the Establishment and the Tory party are not so strong as has been imagined. Laws governing marriage and divorce must change with changed social habits and conditions, and that which was comparatively easy to legislate upon when society was simply constituted becomes increasingly difficult as the social structure becomes more and more complex.

Whatever may be the truth as to the inadequate hospital facilities of our army in Cuba, it is indisputable that in so far as those on the field are able to deal with the wounds their utilization of the methods of the most approved medical science has demonstrated the value of antiseptic treatment of wounds. When one contrasts the reports from the hospitals during the Civil War and the frightful rate of mortality then due to mortification of flesh and gangrene, with the statement that of all those wounded in the battles of July 1 and 2 before Santiago not one has died from blood poisoning or those complications which follow wounds inflicted by bullets and shells, it is easy to understand how much applied science has done to lessen the horrors of war as well as to make it terrific and awful while it lasts. Reports from the field also indicate that the small caliber bullets used by the Spaniards in their Mauser rifles and by our forces in the improved weapons with which our regular forces and the marines are equipped inflict wounds which are comparatively trivial. Where the wounds have been terrible and caused much mutilation it has been due to the malevolence of the Spaniards and their tampering with the bullet before it is loaded and discharged.

United States Senator George F. Hoar of Massachusetts, in his address before the Virginia Bar Association last week, not only justified his reputation as a jurist and a man of rare culture, but he did much to weld together the two ancient commonwealths, Massachusetts and Virginia, which until human slavery became the divisive issue were peers and never rivals in the moral and intellectual leadership of the nation. If Senator Hoar's plea for the thoroughly grounded, broad-visioned lawyer and the necessity of his persistence as a type will but attract the attention of the profession generally to the serious aspects of the drift toward specialization now so apparent in the legal profession, Senator Hoar will have done a national service by his oration. His calm utterances with respect to the Federal Supreme Court and the function it serves in steadyng our democracy are also timely. In these days it is welcome to have it said that "the life and the glory of this country are to depend not upon armies and navy, not on wealth, not on victory, not on empire, not on commerce, not on numbers, but on the sentiments which govern the individual citizen, above all on the sentiment which it is the function of our profession to inculcate, that of obedience to law. The one most sublime thing in the universe, except its creator, is that of a great and free people, governing itself by a law higher than its desire."

THE HOME

Prayer of the Baffled

BY ELLEN HAMLIN BUTLER

"O God, that I might serve thee as I would!"
It is the pleading cry of those who see
Christ's lost, forgotten little ones, and brood
In anguish over earth's vast misery;
Heroes whose hands have nothing to bestow,
Whose lips may never say, "Arise and live!"
Whose hearts yearn to be spent for human woe,
And break because of help they cannot give.

"O God, that I might serve thee as I would!"
It is the wall of toilers in despair,
Seeking from life's relentless servitude
To wrest one precious hour for secret prayer.
It is the moan of stricken souls whose gaze
No more shall meet the glory of the sun,
Whose dreams, through starless nights and phantom days,
Are all of deeds that never shall be done.

"O God, that I might serve thee as I would!"
It is the prophet in the wilderness,
Mourning because of love misunderstood,
Weeping that he must curse when he would bless.
Ah, dreadful vision, to behold the Lord
In vengeance and consuming fire draw near!
Ah, hapless fate, to speak his last sad word
Of mercy to a world that will not hear!

"O God, that I might serve thee as I would!"
It is the spirit battling hard within
In awful conflict with its devil mood,
Faith's life-long struggle waged with death and sin;
The prayer of the disciple sore beset
With old desires that hold and bind him fast.
His passionate confession and regret
Whispered from mortal weakness to the last.

Ye happy ministers whom God hath blest
With hearts so will and power to serve him—ye
Who with the angels do his high behest
And in your victories his triumph see—
Pray for your brethren—prophet, sufferer, saint—
Whose prayers no answering crown or palm receive,
Beseech for them before they fall and faint,
The hope of those who, seeing not, believe.

And thou, O tender Son of God, whose pain
And desolation wrung thy spirit, who
Didst call unto thine own and call in vain,
Didst weep because of what thou couldst not do—
Teach us to know the conquest of defeat,
Teach us to learn thy patience and be still,
That when despair and death and duty meet,
Our souls, not as they would, may do thy will.

ian MacLaren on marriage

Why should so sacred a matter as marriage be universally the subject of foolish jesting and annoying pleasantries? There is a wide difference between the legitimate joy and light-heartedness natural to the happy circumstances and the irreverent and frivolous attitude which Dr. John Watson condemned in a recent address at a marriage service in England. Reminding the company of the solemnity of the occasion, he is reported to have said that "if any person could speak lightly of marriage he was cursed with an impure frivolity and was a profane person. No one ought to be able to think of marriage without a just and tender awe. It is more than a social partnership; it is the union of two souls, a union so intertwined, so spiritual, so irrevocable that it is the very sign and picture of the Heavenly Bridegroom and the bride for whom he died." These are strong words, but surely they are also just. They carry a rebuke not only for those who marry thoughtlessly or from unworthy motives, but also for those responsible for the impudent comments and the teasing and chaffing to which betrothed lovers are subjected, as well as for the embarrassing practical jokes

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which are not an uncommon feature of wedding festivities.

Good Teeth Scarce

The physical examination of volunteers and of recruits for the regular army has been strict, and to this fact is partly due the splendid immunity from severe illness of our troops in Cuba. It is notable that three of the causes for rejection which have brought disappointment to so many are entirely preventable. These are heart weakness, due to abuse of tobacco and the bicycle, and bad teeth. The first and second are the result of individual sins, which the individual must himself answer for, but the third is the result sometimes of inheritance but oftener of parental neglect. Few children have hopelessly bad teeth, but many inherit a tendency which can only be overcome by care, while under the conditions of our modern life even the best teeth decay as a natural consequence of our soft, steam-cooked foods and hurried chewing. It is a wise charity which has recently in one of our cities attempted to take care of the teeth of the children of the poor. It is a careless parent who, in the light of modern knowledge, does not try to preserve the teeth of her own children.

Trampling the Weak

Paris is mourning, not only over the loss of the hundreds of Frenchmen who went down with the ill-fated steamer, La Bourgogne, in the Sable Island fogs, but over the mad cowardice and selfishness which turned the ship's deck and the pitiless sea into a scene of brutal scramble, in which mere life was the prize, while honor and mercy were trodden under foot and thrust out of the way. One woman only, rescued by the devotion of her husband, escaped the sinking of the ship and the cruel selfishness of the sailors and those who, mad as they, trampled on weakness in order to preserve a shameful breath. On the shadow of this black revelation of what men are capable of two thoughts shine clear—the self-devotion of strength to which we owe so much in our home life and the need of discipline to save men from the sudden uprising and tyranny of their own worse selves. Authority deals hardly with us oftentimes, but authority which could have held these wild beasts to their duty would have saved many lives and averted this new shame, which stains the story of our time and sends a pang to every gentle heart.

Cheerful Under Difficulties

In the sudden thunder-storm of Independence Day we were struck by the contrast between two women, each of whom had some trying experience of the weather. One came through the rain and hail to take refuge at the railway station under the swaying and uncertain shelter of an escorting man's umbrella. Her skirts were soaked to the knee, her pink ribbons were limp, the purple of the flowers on her hat was in streaks down its white silk. And yet, though she was a poor girl and her holiday finery must have been relatively costly, she made the best of it with a smile and cheerful words, which assured the listeners that she had a good heart and knew how to estimate life's treasures at something like their

true value. The other, who no doubt called herself a lady, was sheltered, but took the disappointment of her hopes and the possibility of a little spattering from a leaky car window with such frowns and fault-finding that it was impossible to doubt that her pleasure and her finery occupied an excessive share of attention. Clothes are to be saved, if possible, but the even temper of the soul and a woman-like patience and cheerfulness under difficulties are better worth keeping after all.

"A Friend of the Boys"

BY NATHAN H. WEEKS OF CHICAGO COMMONS

"You two men must be my friends, though I don't see why you should be."

Such was the remark of one small boy as we were taking him home from the police station where, but for our intervention, he would have spent his Sunday in a cell. He was a moving spirit in one of the street gangs, its leader in all sorts of mischief. He had made us more trouble in our work than almost any other boy. Only the night before it had become necessary to send him out of the club on account of his misbehavior. His refusal to depart was accompanied by the threat, "If you lay hands on me I'll lick you," and when he finally left us it was with the muttered warning, "You wait till I see you on the street and I'll peg you with a brick."

Such had been our relation with Charlie in the past, but now his extremity was our opportunity and we improved it to show our friendship. That night brought into his life a new experience. He learned, probably for the first time, what it meant to have a real friend. His mother dead, deserted by his father, he had grown up largely on the street, with only those influences about him that the crowded tenement life affords. But now, having found a friend, he was ready to respond and from that night has tried to do his part in maintaining the friendship.

But this was not the only lesson learned that night. A new idea in regard to methods of work among boys was suggested to us and from his remark came the keynote of our winter's endeavor. "A friend of the boys" is what each one of us has tried to be as we have met with them in our club work; and I am convinced that this attitude must be the foundation of any effort to help street boys—to help any boys. Their training has made them suspicious of any advances and they look for a selfish motive. Their experience has taught them to be cautious about trusting any one until they have tested his sincerity. To overcome these suspicions and to prove our sincerity we had first of all to form those personal ties of friendship with each boy.

We divided the hundred boys who came to us at the beginning of the season into groups of six or eight and assigned them to the different workers. Meeting with this group one evening every week the worker could study each boy, learn his peculiarities of temperament, his ideas of conduct and above all see along what lines he might be best influenced. In this evening of games and stories, or whatever the worker might devise, was laid the foundation for a future influence for higher things. Even this did not give

a sufficient basis for effective work. To know the boy only in his club was not enough; we must be familiar with his everyday surroundings. So as far as possible we came to know his home; we made his acquaintance in the street, joining in his games and showing interest in those things which interested him. In these ways we formed the intimate acquaintance which was to develop into a closer friendship as time went on.

To develop a higher standard of conduct and to arouse a club spirit which should uphold that standard was our next problem. With the need evolved a plan to meet it. After several experiments and failures we adopted the system which has thus far proved quite satisfactory. The boy who wishes to become a member of the club files his application upon a uniform blank. If approved by the worker in charge of boys' clubs he is admitted upon a month's probation and given a "red ticket" certifying to that fact. This ticket, which admits him only to the privileges of the group to which he is assigned, must be presented for admission whenever he comes to the house. After the month of probation, if his conduct has been satisfactory, the boy receives his second red ticket, good for the year and entitling him to the additional privilege of the library. He now is on the waiting list for membership in the club proper, which transacts all business matters and meets weekly.

To secure a membership in this club he must first be approved by the worker in charge and then receive an election by vote (Australian ballot) of the club itself. Membership is limited to fifty, a number which experience has taught is fully as large as we can well manage. This exclusiveness makes all the more valuable the "blue ticket," the badge of membership. This "blue ticket" club is entirely self-governing, managing its own affairs as suits itself. Its weekly meeting is taken up with the business session, followed by an hour of lecture, discussion or entertainment. The present program includes each month a discussion on civil government, an evening with some American author, a lecture with experiments on electricity, and an entertainment, to which the boys may invite their "lady friends." The value which is placed on the blue ticket is surprising and the effort made to secure and to hold that privilege is encouraging to the workers. Every boy realizes that gaining admission to our club and remaining in it depends upon his success in maintaining the standard of conduct set before him. That standard is simply that he shall act as a gentleman at all times, and our constant endeavor is to teach him by example and by word what true gentlemanly conduct is.

These two lines of influence lead up to our main effort in all this work for the boys. To secure allegiance to a higher standard of conduct because of the personal ties between boy and worker, or because of a club sentiment in favor of that standard, valuable as it is as a means to a higher end, is not the end itself. The end is moral and spiritual. In all this training we are trying to arouse in the boy a conscience which shall decide for himself the questions of right and wrong. We are trying to lead the boy to create

for himself a standard of conduct which he shall live up to because it is right. We hope so to develop the moral nature that he shall make his own the highest rules of life and do his best at all times to obey those rules. Only as we are able to do this is our endeavor successful in gaining a permanent influence over the lives we desire to help and uplift into true manhood.

The End of the Game

BY LUCY ELLIOT KEELER

At opposite sides of a chessboard sat recently an old man, who had been a fine player in his day, and a young college student. The latter was playing well and had decidedly the best of it, when he made a slip, slight, but enough to give his opponent the advantage. This the elder player followed up, and eventually winning he went off in high glee. The game was discussed and various suggestions made to the loser as to what he should have done at a certain point, all of which he took good-naturedly. Presently he, too, left the room.

"Do you not see," instantly spoke up an observer who had hitherto been silent, "that Frank did that purposely? He knew the old man would not sleep tonight if he lost, and he made the slip so slight as not to cause a suspicion. We all know what a spendid fellow he is, but if we did not his manner of accepting defeat and advice, to say nothing of his gentle subterfuge, would have proved it."

The little pause that followed was broken by another gentleman. "There are two persons," he declared, "with whom I shall never again play a game of any description: one cannot bear defeat and the other cannot bear victory, so for pleasurable competition they are alike disqualified."

We all know them—these two individuals—and we shun them no less diligently than did the speaker above. The one destroys our pleasure in winning by losing his temper, by elaborate explanations tending to prove it was his haste rather than the opponent's skill which cost him the game, or by the still more exasperating hint that he did not exert himself. The second representative laughs long over his opponent's discomfiture, brags of his own subtlety and gives unsolicited advice as to what should have been done at certain stages of the game.

Maurice of Nassau was passionately fond of chess, and history tells us of his sulkiness when he lost, sitting, when the candles were burned out and bedtime arrived, with his hat pulled over his eyes, leaving his guest to find his way out as best he might; and, on the contrary, radiant with delight when successful, himself lighting his victim to the door.

"He that hath a head of wax," says an old proverb, "should not walk in the sun," and the person whom defeat makes moody, or success arrogant, should refrain entirely from competitive games. There is no duty requiring one to play chess or tennis or kindred sports, but, once begun, manliness and ladyhood demand self-control, courtesy and sometimes the generosity foreign to Maurice of Nassau, but so well exemplified by a later knight, the young sophomore of our opening incident.

An Adirondack Romance

BY MARY E. ALLBRIGHT

CHAPTER I.

The Adirondack train slackened its speed, stopped for a brief minute, then glided away into the foggy distance, leaving Miss Doris Hemenway standing, a solitary figure, on the long platform. It was four o'clock in the morning, and the sunshine had not yet dispelled the patches of white haze which drifted about the treetops, or settled upon the huge stumps surrounding the clearing. The air was cool and permeated with an indescribable odor of damp earth, ferns and mosses, mingled with the fragrance of pine and balsam.

There was hardly a perceptible sound, and at first it seemed to the young lady thus abruptly left behind that she was absolutely alone in the wilderness. With an inward qualm, offset by a characteristic thrill of determination, she glanced about, this way and that, "taking her bearings."

A few feet back from the railway, on a little rise of ground, stood a painfully new, audacious-looking building with the sign, "Panther Lake Inn." Farther down the platform an old remodeled car did duty as a ticket office, and on the damp boards just in front of this Doris spied her own trunk, looking as forlorn and lost as herself. Beyond these nothing appeared but earth, trees and sky, with the long line of track leading away from it all somewhere to civilization. Having finished her survey of the premises, the young lady philosophically did the only thing to be done—walked slowly up toward the "inn."

"Doesn't look as if there was a soul here," she said to herself, scanning the closed door and windows; then an involuntary exclamation escaped her as she caught sight of a man asleep in a hammock on the piazza. As she stood, hesitating, her foot on the lowest of the flight of steps, she heard a sound behind her. Wheeling about, Doris subjected the individual approaching to a searching, comprehensive survey, which he returned with a brief glance expressive of respectful curiosity. He was tall and strongly built, with "really a fine head," as Miss Hemenway commented inwardly. For the rest, he wore a regular woodman's suit: short trousers, flannel shirt and soft felt hat. He carried a rifle in his hand and looked as if he knew how to use it.

"Did—were you expecting any one to meet you?" asked the stranger. He "ground arms" in deference to the lady and seemed to speak with some hesitation.

"Well, nobody in particular," was the slow answer, accompanied by a quizzical expression, "but I did expect to see some signs of life here at the station. I want to go over to Camp Welcome. My uncle, Judge Murdough, belongs to the party there. I suppose you are one of the guides. Can I engage you to take me to the camp? That is my trunk there on the platform."

Doris had no sooner made this request than she experienced an uneasy sense of doubt as to its propriety. The man might be a genuine forest guide as far as costume went, but if so he must be one of

the ideal and chivalrous order. He was really a man of unusual appearance—a fact which Doris was not slow to realize. A second brief inspection left her more than ever in perplexity.

"I'm sure I can't guess what manner of man this is," she said to herself, "but I'll act on the most reasonable supposition. There ought to be a guide here—and what is he here for if he isn't a guide? I never saw such a ridiculous state of things," she concluded, with a rising sense of indignation. "I might as well have been set out in the middle of a swamp. It's somebody's business to get me to the camp, wherever it is."

Here the unknown took matters into his own hands with sudden businesslike alacrity.

"I will see that you reach Camp Welcome as soon as possible," he said. "The man who drives the team seems to have overslept. It is about two miles through the woods to the lake. Will you ride over?"

"Two miles! Yes, of course I'll ride, if there's anything to ride in," and Doris glance into the shadowy foliage behind the inn with growing nervousness.

Without further word the guide sprang up the piazza steps to the door, which he pounded vigorously. After several minutes a very sleepy and tousled individual appeared in answer to the summons.

"Hurry up, Andrew, and get out your horses. A young lady wants to go to the lake. You are late. Be as quick as you can."

The door closed and Andrew disappeared. Doris's guide set a chair for her at the farther end of the piazza and suggested that she needed a wrap. She was, indeed, shivering with the chill of the morning and her unwonted experiences.

"My shawl is in my trunk," she said, ruefully. "I can't get at it now. I had no idea it was so cold here, and then—I didn't expect to sit out doors," she added, resentfully. "I supposed there was a hotel somewhere within reach."

There was something in the smile with which the guide answered her which caused Doris to cast down her eyes in sheer embarrassment and perplexity. "He's no common woodsman," she thought, with conviction. "He must be some one from the outer world, like myself. But as I've 'engaged' him to take me and my trunk into the wilderness, the best way is to go on as I've begun. O, for that shawl! I'm chilled through!"

As if in answer to the wish the young man appeared just then around the corner of the piazza bearing a large army blanket, which he proceeded to wrap deftly about her after the fashion of a steamer rug.

"No doubt he has traveled all over Europe," thought Doris, in the depths of humiliation. Then, with sudden perversity, "I don't care if he has! I'm going to consider him a guide and treat him accordingly till I know something to the contrary." A brighter color flamed in the young lady's cheeks, and the little foot tapped the boards restlessly under the enveloping blanket.

All at once there was a great rumble and rattle and the belated Andrew appeared, driving his horses, two fine, heavy grays, and the wagon, specifically known as a buckboard. This was a vehicle hith-

erto unknown to Doris's experience. It was about fifteen feet long, with two leather covered spring seats just forward of the center. In place of dashboard was something like an old-fashioned woodbox with padlocked cover. The latter end of the wagon was "board," pure and simple, and intended for baggage, lumber, camp supplies, or any kind of load. The wheels were enormous, with tires six inches thick. There was very little to be taken to the "landing" that morning, and the good-sized trunk looked small and insignificant strapped on behind the passenger seat.

"Am I to ride in that?" queried Doris, with strong emphasis, rising, but looking at the guide almost appealingly. "I'm sure I shall fall off if the road is rough—and I remember that uncle said it was. Isn't there a regular carriage of some sort here? I'll pay well for it."

This time it was Andrew who spoke. "There wouldn't no carriage stand it on this road," he said, brusquely. "'Tain't very easy riding, that's a fact. I'd advise you to walk—that is, if you've got rubber boots and can hitch up your dress somehow. It's awful muddy in one place."

Now Miss Hemenway had secretly provided herself with a very sensible camp costume, but it was packed deep in her trunk. Her tasteful traveling dress was of usual length, and she had no better protection for her feet than a pair of reasonably heavy walking shoes. Once more she turned to the guide in silent consultation.

"I think it would be better to follow Andrew's advice," he said. "Few of the initiated ride if it is possible to walk. If you will follow my steps closely I think I can keep you in a comfortably dry path. The blanket can be left behind, for the exercise will keep you warm."

How easy and self-possessed he was, and how naturally he assumed the position of leader! Doris felt consciously small and meek as she assented to the voice of the majority and prepared to "fall in" at the rear of the wagon.

But, O, that walk through the woods! As long as she lived Doris never forgot it—her first acquaintance with the "forest primeval." Before the two miles were half over she had ceased to think, primarily, of the jolting wagon ahead, the careful, plodding horses, or even of the stalwart figure which went before her marking out carefully the path for her feet. She was held by the fascination of the woods. Even this opening trail, considered commonplace by frequenters of the deeper forest, seemed wonderful to her—it was so fresh, so quiet, so reposedful. Once the guide turned back and discovered her sitting to rest for a moment on a fallen tree—her face upturned, her cheeks flushed, her dark hair loosened about her face. She did not see him, and he did not turn away at once from the picture. The expressions of annoyance and perplexity, with the assumed businesslike air of a half-hour before, were gone now, and her look was that of a little child.

Suddenly Andrew's voice was heard from the wagon: "Look sharp now. It's kind o' bad 'long here"—a warning which was emphasized by an unusual plunging and floundering of the horses.

Doris's pilot turned back and spoke, respectfully: "I think you will have to let me help you. This is a very bad mud hole since the last rain, and the stepping-stones are rather slippery. If you will take my hand, Miss"—

"Hemenway," supplied Doris, with an involuntary smile and frank interrogation in her face.

"My name is Ashby," was the brief response. "Now, that stone first!"

There was an interval of silence on the part of the two pedestrians, who were very much occupied in keeping their balance, while the driver halted and volunteered advice and encouragement from his seat on the buckboard. The passage was safely effected and Doris deposited in good order on the corduroy road which began at the further side of this slough of despond.

"It'll be good the rest of the way," observed Andrew, chirruping to his horses. "It's only a little piece further. You'll see the lake in a minute."

The sun was shining on the water when they reached the "landing" and the fog was lifting. Doris gazed with delight, then returned to things sordid. The driver had unloaded the trunk and stood waiting for his money. Doris looked from him to the lake, questioningly.

"How do I get over to the camp from here?" she asked. "Isn't there some one to take me across, some kind of a boat?"

Andrew raised his hat, scratched his head thoughtfully, and then, with a sly, puzzled look at the "guide," answered, slowly: "Why, you see, Miss, there wasn't no order. We don't run boats regular, and there ain't many passengers on this early train, anyhow. I guess you'll hev to"—

"Miss Hemenway," interrupted Doris's fellow-traveler, stepping up to her and lifting his hat, "I cannot claim to be a guide, but my boat is here, and I'm quite an oarsman. If you will allow me, I shall be very happy to row you to Camp Welcome."

Doris blushed warmly, then looked up frankly into a pair of straightforward blue eyes, and they both laughed.

"If you will forgive me for 'engaging' you, I'll accept your invitation," she said, adding, perversely, "though how was I to know?"

"How, indeed?" echoed Mr. Ashby, laughing again. "Your mistake was perfectly natural, and needs no apology. I'll have the boat ready in a minute."

Doris paid Andrew, made arrangements for the safe storage of her baggage, and soon found herself in the stern of a trim canoe face to face with the man whom she had already privately and half-saucily christened her "preserver."

(To be continued.)

Professor Hodge of Clark University has offered prizes of \$15 and \$10 for the best practical studies on the value of the common toad. The first prize is to be known as the Massachusetts Woman's Club Prize. Competition is open to public school children in the State of Massachusetts until October. This is Dr. Hodge's way of inculcating kindness to animals. He believes that if children were early taught what a valuable friend to man is our homely little toad they would protect instead of cruelly tormenting and thoughtlessly destroying it.

Closet and Altar

I am with thee, saith the Lord, to save thee.

It is possible to say our prayers, using no untruthful words, and yet to say them only from ourselves and not to God, not to any Being who is livingly felt to be with us; so that when they are over we only know that we have opened our own hearts, with no experience of having been spoken to, of having been touched by the Invisible, of having received quickenings from a Spirit other than ourselves. What extent of blessing God may grant to such prayers it is not ours to determine; that they do not reach the supreme reality and beatitude of communion is obvious.

—M. Thom.

If we must have heroes and wars wherein to make them, there is no war so brilliant as a war with wrong and no hero so fit to be sung as he who has gained the bloodless victory of truth and mercy.—H. Bushnell.

Being perplexed, I say,
Lord, make it right!
Night is as day to Thee,
Darkness as light.
I am afraid to touch
Things that involve so much;
My trembling hand may shake,
My skillless hand may break;
Thine can make no mistake.

Being in doubt, I say,
Lord make it plain!
Which is the true, safe way?
Which would be vain?
I am not wise to know,
Nor sure of foot to go;
My blind eyes cannot see
What is so clear to Thee.
Lord, make it clear to me.

Whatever brings us nearer to God brings us into the sphere of ineffable reward, such as "eye hath not seen, neither ear heard, nor hath it entered into the heart of man to conceive." Whatever separates us from him brings us into that sphere of retribution into which we cannot look far, where the selfish and the loveless find those of their own order and kind.—Dr. Reuben Thomas.

A morning look into the face of Jesus gives radiance to the countenance, firmness to the step and calmness to the voice throughout the day.—Rev. A. Z. Conrad.

O most merciful and gracious God, thou fountain of all mercy and blessing, thou hast opened the hand of thy mercy to fill me with blessings and the sweet effects of thy loving-kindness. Thou feedest us like a shepherd, thou lovest us as a friend, and thinkest on us perpetually, as a careful mother on her helpless babe, and art exceeding merciful to all that fear thee. As thou hast spread thy hand upon me for a covering, so also enlarge my heart with thankfulness; and let thy gracious favors and loving-kindness endure for ever and ever upon thy servant. Grant that what thou hast sown in mercy may spring up in duty; and let thy grace so strengthen my purposes that I may sin no more, but walk in the paths of thy commandments; that I, living here to the glory of thy name, may at last enter into the glory of my Lord. Amen.

Waymarks for Women

For the first time in the history of the University of Toronto the McCaul gold medal in classics has been won by a girl, Miss F. E. Kirkwood.

The University of Rochester has graciously offered to open its doors to women if the women of Rochester will raise \$100,000 for the use of the university.

Even the Indian Territory has its women's clubs. One at Purcell is called The Merry Wives' Club and has for its motto, "Knowledge brightens the sunshine."

The unsuccessful attempt of Mlle. Chauvin to gain admittance to the French bar shows how conservative is the attitude of France in regard to the "mouvement féministe."

The club women at the recent Denver convention declared for the protection of song birds. The federation passed a motion to telegraph Speaker Reed at Washington, urging the passage of Senator Hoar's bill to preserve bird life.

A Cleveland woman, Miss F. H. Caldwell, has recently graduated from the Colorado State School of Mines at Boulder with the degree of civil engineer. Her thesis had Building Trusses for its subject. Miss Caldwell is the first woman to graduate from the school.

The medallion of the St. John Ambulance Association of London has been conferred upon Princess Henry of Battenberg, who is the third member of the British royal family entitled to wear it. This is no empty honor, for to obtain the medallion a candidate must pass an examination on first aid to the injured, another on nursing and a third bearing on both subjects.

The Woman's Educational and Industrial Union of Boston is to keep its School of Housekeeping open during the summer. Thus far it has proved a success even financially, the report of the committee in charge declaring a balance of \$1,154 in the treasury at the close of its experimental first year. Mrs. Katherine Dunn will take Miss Daniell's place the coming year, carrying on the work along the same general lines.

Our United States commissioner of education reports a grand total of 243 women serving as superintendents of schools. Of this number there are two State superintendents of public instruction, Miss G. E. Patton, Denver, Col., and Miss Estelle Reel, Cheyenne, Wyo.; twelve are city or town superintendents of schools and 229 are county superintendents. Of this latter class the greater proportion are in Western States.

The popular boycott of French goods may be unreasonable, but it is interesting to note that it leads merchants to display beautiful fabrics marked "Made in America." The Chicago Tribune says it will be a blessing if it in any degree banishes the priggish notion that goods and manufactured articles must bear a foreign label in order to be worthy of the attention of wealthy or pretentious customers. The present sentiment will also discourage the fraudulent use of foreign labels on American products.

Tangles

52. ENIGMA

What actors hope to be,
And colonels hope to try on;
What those who fall may see,
And those who rise rely on;
What printers often set up,
What wizards claim to read;
What puzzlers sometimes get up,
What luckless oysters feed;
What never leave their station,
Though many see them fall;
Well known to every nation,
What are they, after all?

M. C. S.

53. PRIMAL EXCHANGES

Words of Six Letters.

(Example: castor, pastor; panned, canned.)

Exchange the primals of: 1. AT A DISTANCE WITHIN VIEW and MANAGES, and make A PRODIGY and PRODUCES. 2. DISRUPTION and CONDITION, and make TO PROCLAIM and TO BLAST. 3. A CAVERN and A DISCOVERER, and make TO PURSUE and TO PREVENT. 4. A SEAT FOR SERVANTS BEHIND A CARRIAGE and SOFT, and make TO DISTURB and TO RETURN. 5. TO CHILL and ILLUSTRIOS, and make A GENTLE GALE and TERROR. 6. TO HANG AND SWING and THE WEIGHT OF A PILE-DRIVER, and make TO MUTILATE and A SADDLE ANIMAL. 7. A HEAD-DRESS and A WOODEN TROUGH, and make AN INSECT and A COIN. 8. TO FAN and SOFTER, and make A SMALL FISH and TO BEWILDER. 9. A DEPRESSION ON THE CHEEK and A CRIMINAL, and make UNADORNED and A FEAST.

FRANS FOLKS.

54. AT SEA

1. The yacht was what they call a "sleigh";
2. A queer "batrachian" was her name.
3. Her "nuts and acorns" made display.
4. Of "water p'ants" as bright as flame.
5. We sat upon the "gambler's cards";
6. The "twenty-five cent pack," I mean.
7. Some sought the "gate" side afterward.
8. Against the "wading bird" to lean.
9. As in the "hut" some lingered still,
10. The "bicycler" demanded why.
11. "We've 'bed-clothes' here, if they are ill,
12. And "grave-clothes," too, if they should die.
13. "Corsets," our dress reformer cried,
14. "Suspenders," too, I do declare;
15. Two "knightly craniums" side by side,
16. And but one "helmet" for the pair!"
17. Our "farmer" neared its native soil;
18. The "burnt pitch" dropped in depths serene
19. "Hope's emblem" fastened to a coil
20. Of "city in far Philippine."

M. C. S.

55. ENIGMA

I am a thousand. Add to me the first you come to in a city of Oregon situated on the lower Columbia, and I am reduced to a single one, that one being a woman. Add the third you find in one multitude and I am an injury. Add the first of another multitude and I am the refuse matter which remains after the pressure of fruit, particularly of grapes. Finally, add the first of gentiles and I am a command frequently heard in time of war. What am I? What do I become? From what do I get my additions?

T. H.

56. NUMERICAL

The 2-8-1-5-8-2 quickly raised
His 6-2-3, because the tramp appeared
Quite 3-6-5, with 4-7-8 half-crazed,
And therefore to be shunned as well as feared.
And yet he never 5-4-2-8-5
To strike the sitter, who, while much alive,
Yet calm and cool, and never once irate,
Still read "4-2-3-6-5-1-7-8."

NILLOR.

ANSWERS

48. Knar! we nag no man among a new rank.
49. The wheel must have been seven feet in circumference; hence there were 26,400 revolutions.
50. Repair, rapier.
51. Wednesday.

Susan F. Paine, East Woodstock, Ct., gave answers to 42, 43, 45, 47; L. C. M., Ashby, Mass., 42, 43, 44, 45, 46, 47; M. B. H. H., Middletown, Ct., 42, 45, 47; J. H. S., Auburndale, Mass., 42, 43, 44, 45, 46, 47; May, Salem, Mass., 42, 43, 45, 47; Nillor, Middletown Springs, Vt., 42, 44, 46, 47.

The answer to 41 should have been given "Ratgar," the syllables having been transposed. Nillor objects to the author's answer to 36, pointing out that every two steps cover six feet, and that, as the course must be a geometrical line and both feet together at a geometrical point at the start, at the end of seven pairs of steps, or 42 feet, the right foot—the left having taken the first step—will come down exactly on the starting point. This must be its own track and also the left foot's own track, hence the answer must be 42 feet.

The Conversation Corner

DEAR BOYS AND GIRLS: Wasn't it provoking to have our dear friend, the Despotic Foreman, leave out last week, in his brusque, brackety way, my vacation message? I will tell you the "and" now at the beginning, so that he can have no excuse to crowd it out again. What I wished specially to ask you was to remember the Corner in your summer outings, giving us the benefit of any interesting or funny incidents and experiences you may have on boat or bicycle, in the woods or on the beach. If you take a nice picture send me an unmounted proof—only not a blue print—and perhaps D. F. will admit it.

Few of us, I suppose, can spend the whole summer away, but most can get an outing of a week or two, and although we do not go far it will be a change, and so a pleasure. Let us make the most of that for sport, for health, for knowledge. And even if we remain entirely at home we can take some "vacation tours" in our own town, exploring roads or woods or streams we have never known before. Perhaps we may locate old historical events, a fort or a fight, the home of the earliest settler or the long-forgotten birthplace of some noted man. Consult local histories or, better yet, talk with the old people of your acquaintance about such things. You will be surprised to find how much there is of interest right around your own home.

Besides this, you can get much enjoyment and information by reading the book of nature. If you keep your eyes and ears open you will see and hear many things you never saw or heard or knew before. This habit of observation can be cultivated, that is by young folks, and now is the time for you to do it. I know one little fellow who sees and enjoys every caterpillar on the ground, every frog on the shore of the pond, every little fish in its water, every fly on its surface. The other day I tried to caution him about falling into Squirrel's Pond, and told him of one little boy I once knew who tumbled into a river and we could not get him out for a long time. Instantly up spoke the little naturalist: "Did he see all the polywogs when he was down in the river?"

This observer is a Nebraska boy:

Dear Mr. Martin: . . . Do you not think it is right to take one egg from each nest, when you take them for the sake of studying the birds? I get duplicates by taking eggs from different nests in different years. I love the birds, and do not shoot them or rob their nests. I have read a good many books on birds. These are some of them: *Bird Portraits*, *Our Common Birds*, *Birds through an Opera Glass* and a book of Mr. John Burroughs, which I do not remember the name of.

EVERETT J.

Another observer—a Massachusetts girl: . . . I attended a concert early this morning. I sat in state in my private box and heard flickers, goldfinches, blackbirds, purple finches, chickadees, besides robins and song sparrows galore. All this from my own window. Since I began to write this I stopped some minutes to converse with a half-dozen goldfinches fluttering about in a tree close by. . . . I have been "birding" twice today and twice yesterday, and have seen two kingfishers, a red-winged blackbird, a flicker, kinglets, singing most gentle and heavenly music, a bush sparrow with his dainty little

reproduction of the song sparrow's note, a phoebe, a myrtle warbler, a brown creeper, a black and white creeper, goldfinches innumerable, and so on—all in two days.

Reading this, I am prepared to believe the statement made by another young lady that she had counted seventy-five different birds that she had seen or heard this spring. But this could only be by one who having eyes to see saw, and having ears to hear heard!

Dear Mr. Martin: Perhaps you can furnish me with titles of some best books on reptiles and insects, giving briefly their habits, methods of their development, etc. K.

I have seen at Whidden's (Boston) a small book on Turtles, Snakes, Frogs, etc., another on Mosquitoes and Flies, and other "illustrated guides in natural history" (75 cents each). A larger and more complete book is Packard's Entomology for Beginners (Holt & Co., New



York). Of similar character is the Boston Society of Natural History's Guides for Science Teaching, No. 8, *Insecta* (Heath & Co., Boston). For very young readers Julia McNair Wright's *Nature Readers* (also Heath & Co.) are capital. No. 1 and No. 2 have to do with bees, wasps, ants and worms.

SOUTH MANCHESTER, CT.

Dear Mr. Martin: I like to read in *The Congregationalist* about pets. I have three turtle doves. I keep them in a cage. They all have black rings around their necks. They have been sitting on two eggs. The male bird sits on them in the daytime and the female at night. They coo a great deal. I am eight years old and have two sisters and one brother.

HERBERT S.

Another young naturalist!

Our picture is the one advertised for in the Corner of June 2. The little girl, Argus-faced if not "Argus-eyed," is Helen S., of New York State. Her papa—so he writes—

. . . took her up one day into his study, where she soon began to help him with his sermon. When she had put her head through a morning paper her papa thought it would be a good picture, and so snapped her with his camera just as she was. I am sorry it was not a *Congregationalist* she was looking through. She has a little kitty, named Pussy (queer name!), and a pug dog, and a brother, all of whom she loves dearly. I saw her giving her cat a dreadful scolding today because it had tried to catch a young robin that could not fly very well yet.

D.

Mr. Martin

Corner Scrap-Book

FOR THE OLD FOLKS

As the grown-up people have always taken the liberty to make themselves at home in the children's Corner, it is only fair now that the younger ones be admitted to the Old Folks' column and ask their queries about the ancient things! I suspect that the writer of this letter is not an octogenarian:

ROXBURY, MASS.

My Dear Mr. Martin: Please tell me the author of the poem in which the following lines occur:

I thank the goodness and the grace,
Which on my birth have smiled,
And made me in these latter days,
A happy Christian child.

MARGARET S.

Jane Taylor wrote that hymn, which I think was entitled *A Child's Hymn of Praise*. It was the first piece in a little book, once very popular both in England and America—*Hymns for Infant Minds*. Many editions of the book have been published in this country. The copy I have was issued by the "Mass. Sabbath School Society, 9 Cornhill." If Margaret is ever at the Congregational House, she might inquire about it of the oldest clerk in the society's bookstore, which will, I suppose, soon be removed to the new Congregational House on Beacon Street—and then "1 Somerset" will seem after a little as ancient as "9 Cornhill" now does to all but the very old folks. The Corner, June 17 and July 1, 1897, has a notice of the Taylor family—Isaac, Ann and Jane, all dear to good people on both sides of the Atlantic two generations ago—including their connection with Dr. Grenfell's ancient Cornish family. Many of the old folks will remember such pieces in the old readers as *The Discontented Pendulum*, *The Philosopher's Scales*, and perhaps *The Toad's Journal*, all written by Jane Taylor.

CONTOOCOOK, N. H.

Will you please print the poem beginning,

Pity the sorrows of a poor old man.

or tell me where I can get it? MRS. P.

I referred the question just now to a lady whose early home was in Maine, and she promptly replied, "I think, in the old English Reader." Yes, here it is among the "pathetic pieces" of that famous old school-book, my edition being printed in Exeter, 1819. It has eleven verses, is entitled *The Beggar's Petition* and is without name of author. But elsewhere I learn that it was written by Rev. Thomas Moss of Brierly Hill, Staffordshire, England, and published, in 1769, in a collection of poems, of which this one alone seems to have survived. The first verse runs:

Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to your
door;
Whose days are dwindle to the shortest span;
Oh! give relief, and Heaven will bless your store.

LUNENBURG, MASS.

Dear Mr. Martin: *The Congregationalist* is an old friend of ours, and I often listen at your Corner. Can any one give us a clue to the song, "The Three Cattle Team"? This may not be its title, but it comes in often, something like this:

. . . our three cattle team,
Haw buck, whoa hush, gee up, get up.

My father heard it sung away back in the forties by two male voices at a celebration in Lowell, Mass., and has long wished to get it.

S. M. J.

A gentleman next me, as I copy this, says, "that sounds like the 'Old Farmer's Almanack'." Very likely some old farmer's memory in the vicinity of Lowell may hold the whole song.

L. M. M.

THE SUNDAY SCHOOL

LESSON FOR JULY 24 1 Kings 19: 1-16

Elijah's Flight and Encouragement

BY REV. A. E. DUNNING, D. D.

The Old Testament furnishes no more impressive dramatic pictures than we find in this chapter, suggests no lessons more pertinent to our times. We will consider these four mistakes of Elijah.

1. That nation could be reformed in a day. Yesterday the people of Israel were idolaters. Elijah had proved to them that their idol was powerless to help them. He had summoned them to choose between Baal and Jehovah. They had made formal choice of Jehovah. Then he had destroyed the worship of Baal by causing all his priests to be killed. He had shown them the power of the God they had chosen by the rain which had broken the drought. What remained but for king and people to acknowledge Jehovah and live in obedience to him? Elijah thought his work was done. Through wind and rain he ran joyfully before Ahab across the great plain to the gates of the royal city.

Then he learned his mistake. Ahab was ruled by his wife. Elijah has been called a coward because, after facing and conquering 450 men, he ran 100 miles at the threat of one woman. Those who throw this sneer at the prophet show that they know little about women. The fierce Tyrian queen was not convinced but was enraged by the overthrow of the religion in which she had been born and reared. She was more than a match for any man. A heathen woman had saved Elijah's life. Another one threatened to destroy it, and she had the power of the king and nation on her side. Elijah made the mistake of many reformers who suppose that when they have proved that a reform is right and that God is on their side their work is done. They know little of the power of habit, appetite, prejudice, of the value men place on the advantages of evildoing. If Elijah had been right in his opinion the crucifixion of Christ would have been unnecessary. To convince men that God ought to be obeyed and that it is to their eternal advantage to obey him is not to reform a nation. If it were, intemperance would cease, wars would forever end, avarice would no longer grind the faces of the poor, bad men would not gain election to office. If Elijah's estimate of men were correct, Tammany would not rule New York.

2. That his life was a failure. "Take away my life," said Elijah, "for I am not better than my fathers." He might wisely have studied his fathers before he entered on his campaign. Moses had seen the people madly worshiping an idol under the shadow of the mount which still echoed with the voice of God uttering the laws for the nation which were written on the tablets that Moses was then bringing to them. Joshua had led the people against cities whose walls had crumbled at the touch of Jehovah's hand, yet he had seen them lapse again into wanton wickedness in worship of false gods. Yet Elijah knew that the lives of Moses and Joshua were not failures.

But just at this time Elijah needed not so much to study his Bible as he needed sleep and food; and these God compassionately provided for him. Sometimes faithful workers who are utterly despondent want nothing so much as a loaf of bread and a pillow and a jug of water and solitude. Strong souls have been saved from rash deeds, undoing the good work they have done, by going away by themselves where their balance of mind and vigor of body have been restored by rest and their doubts and fears have been answered by new revelations from God.

3. That God's work among men is chiefly wrought by revolutions. Tempest, earth-

quake and lightnings represented the methods by which Elijah had expected to reform the nation. When these had failed, though evidently applied by the might of God, he thought all means were exhausted and went into the desert to die. But when, on the mount where God had given his law, with tempest and earthquake and lightning, Elijah again witnessed all these manifestations of power, they did not impress him with the sense of God's presence. What he had supposed was mightiest lacked the supreme qualities of might. But when these had all passed there came "a sound of soft stillness." It filled him with awe. He veiled his eyes expectantly and listened. In that sound of soft stillness he heard the message which directed the rest of his life.

Law, force and punishment have their place in the divine work of reforming the world. But theirs is not the highest place. Men are often restrained from evil by fear, but they are not frightened into goodness. Killing the priests of Baal was only the beginning of the work of turning the hearts of the people back to Jehovah. No summary process of law or vengeance could accomplish that work. God's mightiest power is his Spirit working, not like whirlwind and earthquake, but like dew and sunlight; not by a single stroke, but by long processes of re-creation. This was the great lesson Elijah learned at Horeb. This was the lesson Christ taught by his life and death. It was the lesson wrapped in his declarations that he could have twelve legions of angels, but would not summon them; that his kingdom is not of this world.

Many earnest men and women have yet to suffer bitter disappointment before they learn this lesson. They would denounce men into righteousness, force them to obedient dispositions, compel them to loving service of Christ. When these efforts fail they are ready to die and to give the nation over to the devil. Too often those they seem most eager to give over are Christians who do not feel as they do.

4. That reform could not go on to success without his aid. Elijah thought he was the only righteous man left. But God told him that men whom he, with reason, regarded with suspicion were to be instruments to reform Israel. Syria and its king and a soldier of Ahab's bodyguard Elijah was to call into action to complete his work. Besides that there was a young farmer in the valley of the Jordan who would soon be able to carry on the work better than himself. Elijah was to summon this young man to take his place. It was well for Elijah that he was soon to be taken to heaven. He would have found it hard to approve of Elisha's gentle ways, which wrought more for righteousness than Elijah's miracles of destruction. And there were 7,000 persons who loved and served God whom Elijah had not counted.

But after Elijah had left the world his work would go on till it appeared greatest among the prophets, and till he seemed to men as the truest forerunner of him who was to bring salvation to all the nations. The mightiest power in the world is the love which the Spirit of God inspires—love that,

as the Master said, comes and goes without revealing its processes, but only its presence. To have faith in that Spirit, to toil on patiently, relying on his sure purpose, is to fulfill man's highest mission on earth.

The Church Prayer Meeting

Topic, July 17-23. The Sin of Magnifying Trifles. Isa. 53: 1-3; Matt. 12: 1-8; Luke 11: 37-44.

Why more than a mere weakness. Effects upon character and influence.

(See prayer meeting editorial.)

To suspect a friend is worse than to be deceived by him.—*La Rochefoucauld*.

"Pure and Sure."
Cleveland's
BAKING POWDER.

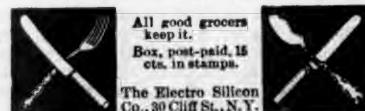


often has reason for being so; the best intentions are sometimes upset by others. For instance, she sends to the grocer or druggist for

SILVER
ELECTRO-SILICON
POLISH

who, through neglect or for special reasons—extra profit—sends some inferior article, which the servant uses: result—Silverware poorly cleaned and scratched, and a cross housekeeper. Hasn't she reasons for being so? See that you get Electro-Silicon and

BE SURE that the figure of a woman cleaning Silver printed IN RED is on the box.



All good grocers
keep it.

Box, post-paid, 15
cts. in stamp.

The Electro-Silicon
Co., 30 Cliff St., N.Y.



Nothing Better
Than the Best.

As Pillsbury's Best Flour is the best of its kind, so is Pillsbury's Vitos, the ideal wheat food for breakfast, the best of its kind. Sold by all grocers everywhere.

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MINNEAPOLIS, MINN.



LITERATURE

BOOK REVIEWS

THE PHILOLOGY OF THE GOSPELS

The textual problems of the New Testament present a difficult field for criticism, but one exceptionally interesting to specialists. There is the intense desire of ascertaining the exact meaning of the Scriptures, and there is also the critical passion, which delights in investigation, analysis and comparison of words and phrases, and even of letters and punctuation points, in order that problems may be solved and obscurities cleared up. The dominant motive of most exeges is to bring out the meaning. The author of this volume, Dr. Friedrich Blass, without lacking the interest inspired by this motive, devotes himself here especially to discussing the text itself as a subject of critical study. But he treats it in a large way. He does not attempt to pursue the text of the four gospels sentence by sentence, attending to the successive difficulties which arise, but rather he lays down general principles and illustrates them, using details incidentally for this purpose more than with the idea of presenting a connected and complete edition.

Volumes of this sort are comparatively rare, and his work deserves careful attention. It is written in a somewhat conversational style for a book of its character, but the scholarly quality is not thereby diminished. Dr. Blass is a master of his subject, is candid in dealing with the utterances of other students, presents positive opinions with frankness but without too dogmatic positiveness, and does not attempt to solve the insoluble. He is untrammelled by conventionality and advances some positions which, although not entirely novel, have been rarely enunciated with the same emphasis as by him. In his twelve chapters he discusses such subjects as the following: St. Luke's Gospel Distinctively a Literary Work, The Poem of St. Luke, The Importance and Method of Textual Criticism in the New Testament, The Question of the Double Text in St. Luke's Gospel and the Acts, Some Other Textual Difficulties in St. Luke's Gospel, etc.

The most notable feature of the work is the theory that there were two texts—two editions—of Luke's gospel, as well as of the Acts, which, although not one of the gospels, is so closely connected with them that it receives some attention. His theory of the two texts is interesting and his argument for it is not without weight. Claiming that there are even now existing two different forms of each of Luke's books, he explains the fact thus:

In cases of wide discordance among witnesses, who seem to be upon the whole equally trustworthy, it may very easily be supposed that the thing itself, which their evidence relates to, is actually not the same, and if this rule is followed in New Testament criticism we come at once to the hypothesis of more than one original text. . . . Accordingly, old Luke appears like one of ourselves, who are used to publish the same book as many times as possible, and if we are diligent to introduce into it each time more or less correction of style and matter. . . . He [Luke] is not to be supposed to have given his book to a publisher, as Cleoro did to Atticus, in order that the publisher might make, by means of his copyists, the required number of copies and send them to different parts of the world. Nor is the term "edition," properly speaking, to be applied to the different forms of Luke's work. We ought to speak rather of copies which were privately made and privately given to friends, and from which other copies would be made for the use of friends of those friends, and so on. So there is nothing too modern attributed to the evangelist, but only a thing common in all ages in which writing has been practiced and literary work produced. One copy of the gospel was that sent to Theophilus, but when Luke afterwards came to Rome he would, of course, be requested by the Roman Christians, who heard of his having written a gos-

pel, to give them, too, a copy of it, and he would write out that copy in the course of perhaps a month and give it to them. That fresh copy would not exactly agree with the former, for the writer was entirely at liberty to shorten where he liked or to insert what he thought suitable for these new readers, or to make improvements in style or what else he chose to do. And he would naturally desire to do something of that kind as we usually do when we write the same essay a second time. Likewise the Acts, which were written in Rome, would be given to the Romans first in one copy, and afterwards sent or brought to Theophilus in another different copy. That the copies in every case were again copied, and in that way the work became generally known in two different forms, is obvious. It cannot, therefore, be denied that this hypothesis of two editions, or two original copies, sufficiently and amply explains the fact that there are even now existing two different forms of each of Luke's books [pp. 99-101].

This fact, by the way, should be noted that Luke's case is unique among New Testament writers. Dr. Blass declares that

each of the epistles was written once and not twice, and the gospels of Matthew, Mark and John, however obscure their origin may be, are not to be supposed to have been originally written in more than one place, nor for more than one definite circle of readers. Or, if this assertion seems to be unwarranted, at least I may say that only in Luke's case we can clearly see the reasons for his writing different copies, since he had first been a member of the church of Antioch, with which he of course continued to maintain relations, and at a later time became a member of that at Rome [p. 101].

This theory is defended at great length and with much ingenuity as well as with much discriminating study of the text and in the light of the reasoning *pro* and *con* of other students. It is not the purpose of Dr. Blass to solve the so-called "synoptic problem," but only, in his own words, "to give such contributions for its solution as are offered by textual criticism." And he is not sure that textual criticism does not render the problem even more complex in some cases. Only experts can speak authoritatively of the importance of his conclusions, and they almost invariably differ among themselves upon such questions. But the ordinary student of the Biblical text will be certain of having his interest kindled in the subject as he reads these pages, and also of receiving a considerable degree of light upon many points, and he will thank the author for the work. [Macmillan Co. \$1.75.]

RELIGIOUS

A series of six Sunday evening lectures by Rev. R. A. Armstrong makes a neat little volume, *Faith and Doubt in the Century's Poets* [Thomas Whittaker. \$1.00]. The poets selected for study are Shelley, Wordsworth, Clough, Tennyson, Matthew Arnold and Browning. There is a certain progress in the thought of the lectures, from the spirit of revolt manifested by Shelley to the triumphant faith of Browning. The author analyzes with skill and interprets with fairness, and, although the literary element is conspicuous, the religious is always present and comes more and more to the front. The volume will be enjoyed by thoughtful readers familiar with English poetry and accustomed to meditate upon the deeper meaning of the poets, and the book will do good service although it is less distinctively spiritual than discourses from the pulpit ordinarily are.

A new edition of Rev. Dr. Faunce's *A Young Man's Difficulties with His Bible* [American Baptist Publication Society. \$1.00] is out. The book came out originally some years ago and has proved popular and useful. It has been revised carefully, some additions having been made and the whole text having been brought down to date and corrected. It is a thoroughly practical and serviceable volume, admirably adapted to interest and guide young men and women.

BIOGRAPHICAL

Admiral S. R. Franklin, in his *Memories of a Rear-Admiral* [Harper & Bros. \$3.00], indicates in his sub-title that his service in the United States navy, from acting midshipman to rear-admiral, has extended over more than half a century. The book is a charming personal narrative of the varied life which the officers of the navy see at home and on their different stations. It will be of interest for the light which it throws upon the growth of the service, but also for its revelation of a strong and useful character, who had many points of meeting in his long career with well-known and interesting people, and was himself an actor in some of the scenes which have made the navy illustrious.

Martin Luther, the Hero of the Reformation, by Henry Eyster Jacobs [G. P. Putnam's Sons. \$1.50]. Professor Jacobs has made out of the enormous mass of Luther material a brief and readable life of the great reformer. It is appreciative and fair and supplies just the material which the ordinary reader desires and can use, and no more. It is a highly successful biography prepared by a competent hand.

The Pilgrim Press has issued a pleasant little volume, *A Japanese Robinson Crusoe* [\$1.00], from the pen of Jenichiro Oyabe, who is a graduate of Hampton Institute, Howard University and of Yale Theological Seminary, has been a missionary in the Hawaiian Islands and looks forward to further missionary labor in his own country. It is an artless, graphic and picturesque account of his career, thus far largely one of wandering and adventure, animated by the purpose to reach this country and acquire an education in order to be of use to his fellowmen. The portrait of the author forms the frontispiece. His history shows that he possesses an unusual amount of enterprise, courage and intelligence and points to the probability of a future of great usefulness and possibly of distinction. One of the pleasant features of the narrative is the side light which it throws upon such men as General Armstrong, Dr. Rankin and the Yale theological professors in their relations to their students. But in itself, as well as in what it promises for the author, the book is of real and considerable interest and will inspire young men with high aims.

Gen. John Eaton has furnished the introduction to Dr. Hiram Orcutt's *Reminiscences of School Life* [University Press, Cambridge. \$1.25], in which the author has written out briefly, but entertainingly, his biography. He has been a successful and widely known teacher and his experiences and reminiscences are blended charmingly in this little book, which abounds in anecdotes, suggestion and profitable comment. It is one of the most interesting of recent autobiographies and wisely avoids the frequent error of profuseness.

MAGAZINES

The Atlantic for July opens with a vigorous characterization of Gladstone and his times by an American writer whose name is not given. The war and its interests find recognition in a study of Spanish decadence by Henry C. Lea, and a careful article on War and Money and the Lessons of 1862, by J. Laurence Laughlin, the conclusion of which may be indicated by the judgment that, "instead of carrying us through the Civil War, the Government paper money was the one conspicuous enemy of public credit, of the soldier and of the laborer at home." Timely and cordial also is the article by James Bryce, showing that "the essential unity of Britain and America" rests upon common moral and intellectual interests as well as upon political interests, which are at no point inconsistent.

Mr. Bryce appears also in the *Century* in a strong address on Equality, which may be commended to the careful reading of those who have never learned to make distinctions between the different kinds of equality which theoretically do or ought to exist in this world.

Scribner's caters also to the popular war interest in sketches of life with the fleet by Richard Harding Davis, an illustrated article on the Philippines by Isaac M. Elliott, ex-consul at Manila, and the first of a series of papers on John Paul Jones by Captain Mahan.

The President's Number of the *Ladies' Home Journal* has a cover portrait of President McKinley on horseback under a reproduction of the new President's flag, just adopted for use when he is present with the army or navy. A page is given to a remarkable series of photographs taken on Boston Common at night and by electric light after the great storm of last winter.

MISCELLANEOUS

The appearance of the third volume of *An Illustrated Flora of the Northern United States, Canada and the British Possessions*, by Nathaniel Lord Britton and Addison Brown [Charles Scribner's Sons. \$3.00 net], marks the completion of the most important botanical treatise issued in America since the completion of Gray's Manual. Every species is shown in pictures as well as described, and the result is a work which must henceforth be indispensable to students of botany. That there is yet something to be done is indicated, however, by nearly thirty pages of new discoveries or new determinations made since the first and second volumes have passed through the press. It is a trial to the non-specialist to find by these stately volumes that the nomenclature of the science is still unsettled, but agreement upon the proper family and specific names seems yet out of reach, and we must be content with the measure of agreement which has been attained.

With Nature and a Camera, by Richard Kearton, F. Z. S., with photographs by Cherry Kearton [Cassell & Co. \$5.00]. Previous successful books of descriptive ornithology, illustrated by photographs of living birds and nests in the positions where they were found, have resulted in a call for this book, which deals more particularly with the personal experiences of the authors. The pictures have been secured as the result of singular skill and patience. They are admirably reproduced, and are of high interest to naturalists, while the information contained in the book is of the rare and unusual sort in which all lovers of wild life will take delight.

The Werner Company of Chicago, Akron and New York have issued, under the title of *The Determination of Sex* [\$1.50], an authorized but anonymous translation of the treatise by Dr. Leopold Schenk of Vienna, which has recently aroused much interest and given rise to much discussion in medical circles.

Stepping Stones to Literature [Silver, Burdett & Co.] is a reader for the higher grades of our schools, by Sarah L. Arnold and Charles B. Gilbert. It crowns a series of readers which is intended to supply the best quality of reading and to fit the requirements of graded schools. The literary purpose of the book is admirably served by a wide range of good selections.

NOTES

— The Royal Academy of London, of which E. A. Abbey has since 1896 been an associate, has just chosen him to full membership.

— In our recent notice of Rev. C. A. Vincent's *Providence in America*, published by the Alvord Peters Co. of Sandusky, O., we stated that its price was fifty cents. One dollar is the regular price of the book.

— The success of the recent Old South Historical Pilgrimage to the King Philip country has given occasion to the publication of two additional leaflets, one giving the chapters from Morton's *New English Canaan* which relate to the manners and customs of the Indians, the other the account of the beginning and ending of the war from Hubbard's *contemporary history*.

— The nation's loss is Boston's gain. Party politics recently drove Worthington C.

Ford from the position of chief of the Bureau of Statistics at Washington. He is about to come to Boston and undertake, in the Public Library, the systematic classification and cataloguing and the interpretation to the public of its public documents. All other material useful in compiling statistics, and everything which will contribute facts for students of political and social economy and political science, will be collected and classified by Mr. Ford. The library has just received the large library of the American Statistical Association, including thousands of books, periodicals and pamphlets, which have been accumulated as the result of purchase and exchange.

BOOKS OF THE WEEK

Pilgrim Press, Boston.

THE CHAPEL HYMNAL. Introductory price, 40 cents.

Living Age Co., Boston.

THE LIVING AGE. Vol. CXVII., containing April, May, June, 1896. pp. 896. \$2.25.

L. C. Page & Co., Boston.

THE MAKING OF A SAINT. By W. S. Maugham. pp. 351. \$1.50.

Houghton, Mifflin & Co., Boston.

DRYDEN'S PALAMON AND ARICITE. Edited by Arthur Gilman. pp. 88. 25 cents.

G. P. Putnam's Sons, New York.

GLIMPSES OF ENGLAND. By Moses Coit Tyler. pp. 318. \$1.25.

DEMOCRACY AND SOCIAL GROWTH IN AMERICA. By Bernard Moses, Ph. D. pp. 129. \$1.00.

AS HAVING NOTHING. By Hester C. Oakley. pp. 330. \$1.00.

CHRISTIANITY AND ANTI CHRISTIANITY. By Samuel J. Andrews. pp. 356. \$2.00.

Fleming H. Revell Co., New York.

HERE AND THERE IN THE GREEK NEW TESTAMENT. By Prof. L. S. Potwin. pp. 220. \$1.00.

THE MAN WHO FEARED GOD FOR NOUGHT. By Otis Cary. pp. 84. 50 cents.

PRAYING IN THE HOLY GHOST. By Rev. G. H. C. MacGregor. pp. 139. 50 cents.

D. Appleton & Co., New York.

ON THE FARM. By Francis W. Parker and Nellie L. Helm. pp. 158. 42 cents.

FAMILIAR LIFE IN FIELD AND FOREST. By F. Schuyler Mathews. pp. 284. \$1.75.

Charles Scribner's Sons, New York.

ILLUSTRATED FLORA OF THE NORTHERN UNITED STATES, CANADA AND THE BRITISH POSSESSIONS. By N. L. Britton, Ph. D., and Hon. Addison Brown. pp. 588. \$3.00.

A. S. Barnes & Co., New York.

ROD'S SALVATION. By Annie E. Trumbull. pp. 285. \$1.00.

H. W. Rokker Co., Pub. House, Springfield, Ill.

THE BLOODY SACRIFICE. By Rev. E. W. Thayer. pp. 183.

Commissioner of Education, Washington.

REPORT FOR THE YEAR 1896-97. Vol. I. Part I.

PAPER COVERS

Directors of the Old South Work, Boston.

THE BEGINNING OF KING PHILIP'S WAR. By William Hubbard, Minister of Ipswich. pp. 16. MANNERS AND CUSTOMS OF THE INDIANS. By Thomas Morton. pp. 24.

MAGAZINES

July. NORTHFIELD ECHOES.—ART AMATEUR.—RELIGIOUS REVIEW OF REVIEWS.—CENTURY.—LIPPINCOTT'S.—NEW ENGLAND.—TREASURY.—HOMILETIC.—SELF CULTURE.—APPLETON'S.—BOOK NEWS.—CATHOLIC WORLD.—BIBLIA.—CHARITIES REVIEW.—CHRISTIAN QUARTERLY.—INTERNATIONAL.—YOUNG MAN.—FORUM.—YOUNG WOMAN.—NORTH AMERICAN REVIEW.—PUBLIC LIBRARY BULLETIN.—DONAHOE'S.—MCCLURE'S.

In and Around Boston

The Old South Lectures

Having successfully run through a decade and a half of summer courses, the Old South Lectures for Young People are again announced to begin this week Wednesday. From the first they have promoted more intelligent study of American history by the young people of Boston, and have attained remarkable success. The leaflets published throughout the fifteen years have been a valuable supplement to the lectures, and are within reach of everybody. Clubs and classes, as well as individual students, may be greatly aided by them. This season the general topic, The Old World in the New, is considered at the Wednesday afternoon lectures through July and August, with the following order of sub-topics and lecturers, drawing attention to What Has Been Done for America by: Spain, Rev. E. G. Porter; Italy, Rev. W. E. Griffis, D. D.; France, Prof. J. C. Bracq; England, Miss Katharine Coman; Ireland, Prof. F. S. Baldwin; Holland, Mr. E. D. Mead; Germany, Miss A. B. Thompson; and Sweden and Norway, Mr. J. P. Warren.

The Floating Hospital

The fifth season of this charitable and pleasurable institution is on, and weary mothers and ailing children find it the same rest and health giving establishment that it has previously proved itself. It is now a permanent agency for summer work, open day and night. The trips will be to Thompson's Island, Pember-ton, and other harbor points. The same starting place as heretofore, Commercial Wharf, is to be used again this year, and at nine o'clock every week day the all day excursions will begin. At night and on Sundays the barge will be moored near the North Ferry, East Boston, a spot at which experts say the air is as beneficial for those who are registered for long, continuous periods on the boat as farther out in the harbor. Generally the passengers are scheduled for day trips only, but the more severe cases will be attended to for an indefinite length of time. Accommodations for providing hot lunches for the mothers free of charge are also arranged on the lower deck as a new feature this season, and other new ideas are arrangements for keeping some of the mothers over night with their children, and a plan to instruct with practical demonstrations as to most economical methods of preparing infants' food. Rev. R. B. Tobey is chairman of the special committee of the Ten Times One Society under which the hospital is managed. On every trip there will be a manager, a superintendent and assistant, three medical assistants, a pharmacist and about ten nurses, all but two of whom are graduated nurses. This large and thoroughly trained force suggests something of the proficiency and responsibility of the enterprise.

Books for Ministers

The Theological Library, at 53 Mt. Vernon Street, is free to all clergymen for study and consultation. It contains about 18,000 volumes. Rev. George A. Jackson is librarian. To those who take out books a fee of \$5 per year is charged. They can take four books at a time and keep them four weeks. Books are sent to various parts of New England, and no minister need be without the stimulus of good books. The Congregational Library, in addition to its choice and rare collection of denominational literature, has a large number of books on general religious subjects, many of the newest volumes being promptly put upon its shelves. These, with the leading monthly magazines and religious newspapers, are at the service of visiting clergymen, who are always welcome to the library. Concerning the unrivaled facilities of the Boston Public Library it is not necessary to speak. The many ministers spending their vacations at the seashore resorts in this region will miss a great privilege if they do not come into the city occasionally to browse among the books.

New Quarters for Congregationalists

Outwardly the new Congregational House on Beacon Street has assumed complete proportions. As the scaffolding disappears the attractiveness of the building increases, and we venture to predict that when it is completely finished criticisms on its architecture will give way to admiration. The elevators are running within, and the rooms will soon be ready for occupancy. Before the end of August probably all the societies, the book-store, library, etc., will have been transferred to their new quarters. When our friends return from their summer vacations they will have to rise to the eighth, instead of the fourth, story to call on us, but with the improved transportation facilities they will reach us in a shorter time than they now do.

Mr. Gladstone was the statesman on whom the chancelleries could not reckon at a pinch, whose courage was completely independent of the average calculations of the hour, who, when his heart was touched and his mind convinced, served no man and no thing, but followed his conscience and the strong impulses of his nature.—*London Chronicle*.

The International Sunday School Lessons

At the World's Sunday School Convention, held in the City Temple in London last week, the report was presented of the International Lesson Committee, prepared by the secretary, Rev. A. E. Dunning. We print the most of it, with the portraits of the American members, as setting forth the methods of the committee and the outline of the six years' course of lessons which is to begin with the year 1900.

The fourth series of Bible studies, under the International lesson system, will be completed with the close of the year 1899. The fifth committee, chosen at the International Convention in

Boston, U. S. A., in 1896, consists of fifteen members, representing ten religious denominations in the United States and Canada, with six corresponding members in Great Britain. To these have since been added one corresponding member in Australia and one in India. This committee still includes two brethren, honored and beloved, who were appointed when the system was first adopted and have served on every committee since—Mr. B. F. Jacobs and Rev. Dr. Warren Randolph. Of the remaining American members, one was appointed on the second committee, two on the third and two on the fourth. All these have served continuously since their first appointment. Eight were chosen for the first time on the fifth committee. The

task is great—to lead and unify the Sunday schools of the world in the study of the Bible. No merely human effort could succeed in doing it. The fact that many millions in many nations, and a constantly increasing number, for more than a quarter of a century have united in this movement is evidence of the favor and guidance of God.

The principles first adopted continue to characterize the International lesson system. Substantially the entire Bible is to be surveyed during a course of six years. One and the same lesson is to be chosen for each Sunday for the whole school and for all schools. The work of the committee is confined to the selection of Scripture passages and Golden Texts, giving to each lesson a suitable title. The interpretation of these selected Scriptures is left entirely to lesson writers and teachers, thus furnishing as a uniform basis for study the simplest outlines, with the largest liberty to individuals and to denominations. The committee in its plan regards first

those who are not able to select wisely a course of lessons for themselves. These form a very large proportion of those gathered into Sunday schools for the study of the Bible. The committee also welcomes and considers carefully the suggestions of those who are able to select lessons for themselves and to help others in doing this.

While these general principles have been adhered to by every committee, steady progress has been made in the evolution of the lesson system. At first the lessons were three months in the Old Testament alternating with the same time in the New Testament. Through experience the committee

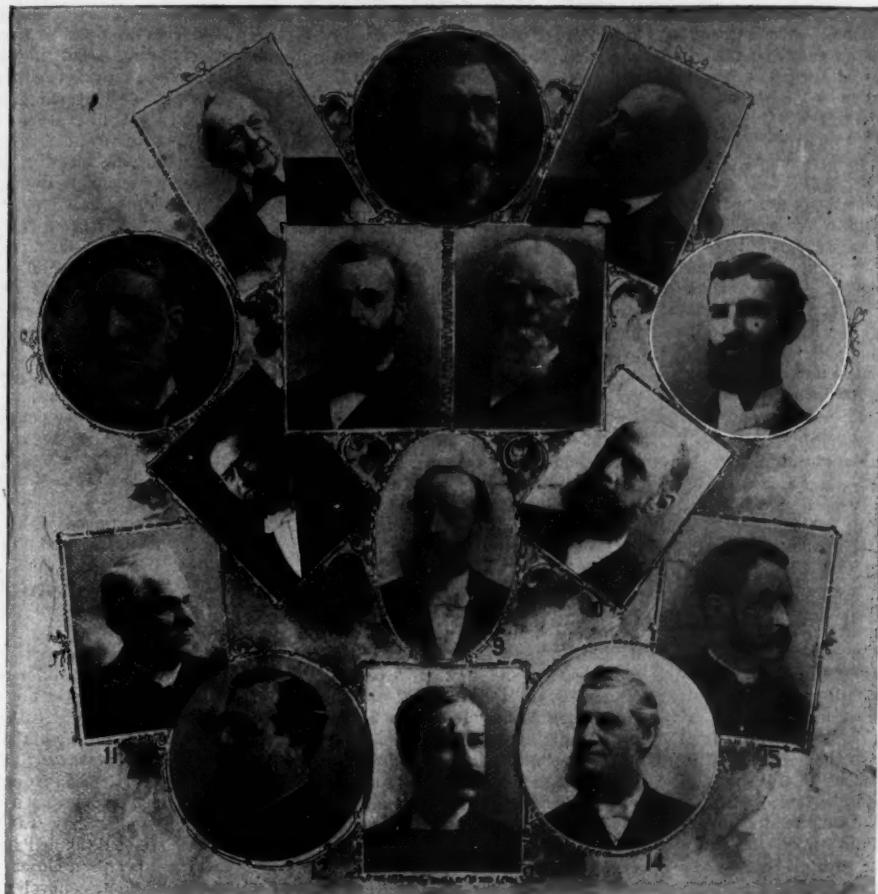
The next course of lessons, beginning with 1900, is to cover six years, two and one-half of them to be given to the Old Testament and three and one-half to the New Testament. The first year and a half will be devoted to studies in the life of our Lord selected from the books of the New Testament and chronologically arranged. With these studies will be joined suggested readings, which include nearly all the gospels and other portions of the New Testament which relate to the events of our Lord's life on earth. In the selections from the Old Testament, as well as the New, especial emphasis is to be laid on the biographical element, making prominent

the characters, deeds and teachings of patriarchs, kings and prophets, of Christ and the apostles. The committee believes that by placing foremost the personal element, and by it interpreting the historical, the greatest interest will be awakened among all classes of Bible students.

The continued success of this system depends largely on those who prepare the lesson helps. The demand made by millions of teachers and scholars has called into the field an increasing army of interpreters, whose labors have immensely advanced the scholarly examination of the Bible from every point of view as well as the popular study of it. The Christian world has not yet come to the full appreciation of the service rendered to Christianity in the last quarter

of the nineteenth century and the impulse given to it for the coming century by these devoted men and women, the most of whom have held the respect of Biblical scholars, and many of whom have themselves been eminent scholars adapting their work to popular needs. The committee have always welcomed their co-operation and in recent years have increasingly availed themselves of it.

The committee's method of procedure as now adopted is as follows: At the last annual meeting in March of this year a committee of three was appointed to make selections from the Old Testament and a similar committee to make selections from the New Testament. The work of these committees is carefully considered in detail by the entire committee. When a proposed course of lessons for a year is prepared, copies are placed in the hands of corresponding members in England and in other countries for examination and suggestions. These suggestions may cover all points, from changes in texts or memory verses to the



LESSON COMMITTEE, 1900-1905

1. Rev. Warren Randolph, D. D.	6. Rev. B. B. Tyler, D. D.	11. Bishop E. B. Kephart, D. D.
2. Rev. John Potts, D. D.	7. Prof. J. R. Sampson, D. D.	12. John R. Pepper
3. Rev. A. E. Dunning, D. D.	8. Bishop H. W. Warren, D. D.	13. Prof. W. W. Moore, D. D.
4. B. F. Jacobs	9. Rev. J. S. Stark, D. D.	14. Rev. Mosheim Rhodes, D. D.
5. Prof. J. L. D. Hinds, Ph. D.	10. Rev. A. F. Schaufler, D. D.	15. Principal E. I. Rexford, A. B.

was led to devote longer unbroken periods to each section, following continuously the unfolding of Jewish history, of the life of Christ and of the growth of the Christian Church. Yet the lessons were necessarily episodes, incidents and precepts, and the connection which made the successive lessons histories and biographies depended entirely on lesson writers and teachers. The fact that the Scriptures do not contain histories, biographies and continuous discourses, as these terms are now understood, made the work of lesson writers peculiarly open to criticism as fragmentary, and the reason for this was often charged to the lesson committee. Each successive course, however, has traced more accurately and continuously than the preceding courses the succession of events and the progress of revelation in Biblical history. The committee has endeavored to make the connection more plain by selecting, in addition to the text to be printed, connected readings and parallel passages.

possible rearrangement of the entire course. Copies are also furnished, for private use only, to a number of Biblical scholars and students, inviting similar suggestions. These are all placed before the lesson committee, and the list of lessons finally issued is the result of the combined wisdom of many students of the Bible in many parts of the world. The committee in its sessions has found very valuable assistance in the co-operation of the corresponding members in England, whose suggestions are usually incorporated into the final draft of the lessons.

The committee has devoted much time to the consideration of the question of selecting different texts for different grades of pupils, primary and advanced, in addition to the regular course. It has carried on an extensive correspondence, and has examined many plans which have been placed before it. It has recognized important advantages which might be gained by the use of some of these plans, but it has not thus far found such general agreement on any plan as would warrant departure from the uniform system of one lesson text for all. It has endeavored to select such texts as would admit of as extensive gradation in treatment as lesson writers might think desirable.

If essentially new methods are to take the place of those which up to this time have had preference in the Sunday schools of the world, their worth can be shown only by experiment. Your committee cannot adopt radical changes as yet untried which affect many millions of people. But we regard with interest all efforts to improve Sunday school teaching, and seek to incorporate into our work such methods as are proved to be valuable and calculated to make more efficient the study of the Bible in the Sunday schools of the world.

We welcome friendly criticism. We have profited by some criticism which seemed unfriendly. We have listened occasionally to some which seemed to be based on lack of information, and which demanded of us tasks which we were not appointed to perform. We have neither sought nor received any other reward than the consciousness of having done to the best of our ability the work to which we were called, and the evidence of wonderful results from the united prayers, labors and sympathies of many millions of the children of God with whom we count it a great privilege to be joined. We are grateful for the loyal support we have always received from those who have called us to this office. We thank God that he has bestowed such abundant favor on the International lesson system through these four courses of study of the Bible. We unite with all Sunday school workers in the prayer that the century on whose threshold we stand may witness the saving knowledge of the Word of God accepted by the whole world.

The C. E. Convention

BY REV. FRANK E. JENKINS, ATLANTA

Christian Endeavorers are still in session as I write, but the leading characteristics and chief work of the convention are already manifest. No previous convention has had equal conveniences. The Tennessee Centennial grounds are placed at its disposal, with two great halls, seating six and eight thousand, respectively, and with other buildings for post office, press headquarters, emergency hospital, dining-rooms, etc. These grounds are just outside the city, and are made available by an excellent electric car system. Within the city the churches and the fine new Union Gospel Tabernacle, seating 6,000, are thrown open for all needed uses.

The absorbing interest in the war, the distance of Nashville from Christian Endeavor strongholds and the fear of great heat combined to make this the smallest convention of recent years. The Northern Endeavorers find Nashville weather a great relief from the in-

tense heat left by them in their Northern homes.

Enthusiasm does not seem to be less than in former years. It is evident that the convention is making a deep impression on the South, and is sure to bear fruit in coming years. More fruit was the subject of President Clark's annual address, and the convention itself will be sure to illustrate what he was trying to bring home to societies and individuals. Spiritual earnestness seems to be favorably affected by the smaller attendance, which has nearly eliminated the element whose main purpose is sight-seeing.

The ten opening simultaneous meetings of Wednesday evening had for their common subject The Endowment of Power, and this note keeps sounding in the convention. The "daily quiet hour," from 8:30 A. M. to 9:30 A. M., led by Dr. Chapman of Philadelphia in the Union Gospel Tabernacle, follows up the same subject in a practical, pointed and personal way, and is one of the strongest features of the meetings.

It is certainly a special Providence that has brought this convention here this year. The South is making marvelous strides in several directions. I have been familiar with Southern thought, feeling and prejudices for some years, but the past two months have amazed me. I was prepared for much, but I was not ready for half that I have seen and heard this last week. There are more Southern speakers this year than in any previous convention, but whoever the speaker may be and whatever his subject he is sure to strike a patriotic strain and the audiences never seem to tire of it. Applause and cheers greet every such utterance, and to tell who is Northern and who is Southern requires a look at the badges.

The address of welcome, by Rev. Ira Landrith of the committee of 1898, included these words: "We Christian Endeavorers of the South needed the opportunity we now have of proving to the Christian Endeavorers of the North that whatever our fathers thought a generation ago—and your fathers will tell you that ours were as sincere as yours and as brave—both they and we, their sons and daughters, now love our reunited country next to God and to God alone." Rev. J. I. Vance, D. D., speaking for the pastors of Nashville, said: "It is not accidental but providential that the convention of 1898 meets in the South. It will put to utter rout the last ghost of sectionalism."

"As sons of the soldiers who wore the blue and the sons of the soldiers who wore the gray march side by side under the same flag to make war upon a common foe sectional boundaries fade out and disappear. We are not Northerners nor Southerners nor Easterners nor Westerners, but Americans all, whose citizenship is the dowry of manhood rather than locality and color." "Let this convention be memorable in the future as the 'convention of brotherly love.'" The Christian governor of Tennessee gave an eloquent address of welcome and among other patriotic utterances said: "I saw sectional prejudice and sectional animosity buried forever beneath the common hopes, common fears and common destiny of a reunited people, and I saw in it the prophecy that our common country shall lead the world in the struggle for liberty for every nation, and for the elevation and happiness of our common humanity and for the Christian civilization of mankind."

The Anglo-Saxon alliance is another subject which has frequent reference, and which always arouses the deepest enthusiasm. If this convention is a sample of the best thought of the nation, that alliance in some form is sure to be realized.

Another revelation of this convention is the immense strides the South has taken in its views of the Negro question. I do not say that prejudice has gone, for plenty of it remains. At least one State Christian Endeavor union refused its State badge to colored dele-

gates by direct and deliberate vote. I have heard plenty of complaints privately made as to the course this convention has taken on the color question. The first benediction of the convention was pronounced by a colored man, and when he arose for that purpose I heard a Southern lady near me exclaim in dismay, "O, it's a nigger!" but she remained in her place until the benediction closed, and everybody else did the same. When the Fisk University singers sang I saw this same lady enthusiastically encoring. A score or so of white ladies left the auditorium with looks of disgust when Booker T. Washington was introduced, but I saw hundreds pouring from the other hall and leaving interesting speakers on purpose to hear him; and I heard a Southerner say that he is probably the finest orator in the South—white or black. The Negroes are represented on the program in full proportion, and I have heard of no public utterance from the press or from any other source in criticism. What they say is as fully and courteously reported as is any other utterance. This may seem commonplace to many, but to me, with several years' experience in the South, it is bewildering. There can be no doubt that the effect of this convention on the color question in the South will be beyond all possible calculations. I do not mean to say that it will bring the races together socially, but Christians will be compelled to consider with more of reason and less of prejudice what is their Christian relation to their brothers and sisters in black. When a Nashville preacher says before a great convention like this, "We were anxious, too, and are still, that in this convention every tribe and nation, every race and color and clime, might learn that we count them brethren as worthy as are we to know and praise our Saviour, without whom both they and we would be worse than worthless," and another says, "—, whose citizenship is the dowry of manhood rather than locality and color," it means something grand. When Booker Washington, once a slave, is cheered to the echo in a Southern city it means something, too. Give it time and Christianity will set things right.

Friday forenoon was given up mostly to denominational conferences. The Congregational conference was not one of the largest, but none was more enthusiastic. Dr. J. L. Hill of Salem presided, the Fisk singers sang, Dr. Clark, Treasurer Shaw, Mr. Puddefoot, Miss Leitch, General Howard and many others talked, and it became a regular love feast. Mr. William B. Shaw was appointed to serve on the National Council's committee of fifteen, looking towards a closer union and greater efficiency of our benevolent societies.

Saturday afternoon is to be devoted to patriotism, with the general topic, Our United Country. Gen. O. O. Howard, Gen. Clement A. Evans, D. D., of Atlanta, Ga., Governor Taylor of Tennessee and Gen. T. J. Morgan, D. D., LL. D., of New York are among the speakers. With the high pitch of patriotism already attained it is evident that tameness will have no place in connection with these meetings. Sunday and Monday will be filled with good things, and when the roll-call shall be finished on Monday evening it will be the closing of the smallest International Christian Endeavor Convention since the early beginnings, but I believe that coming days and years will show it by far the most fruitful one that has ever been held. Its three lines of influence will be in the new spiritual life and power that will be sent into many Endeavor Societies and churches, its influences in binding together more firmly sections and churches with a sectional bias and its influence on the working out of the color question, whose Christian solution, though it must come slowly, is imperative.

No two things differ more than hurry and dispatch. Hurry is the mark of a weak mind, dispatch of a strong one.—Colton.

Our Readers' Forum

WHAT ARE A CHAPLAIN'S DUTIES

The question cannot be answered as though the duties of a chaplain can be defined by rules. They cannot. It is not what a chaplain can say or do that defines his duties in camp, but what he is. He himself defines his duties and makes his place in the regiment. If he is acceptable to the men, he has found his place and will meet its demands. If he is not acceptable, no amount of gifts or genius will find it for him.

A regiment is made up of men from all the walks of life, and they are of all creeds or of no creed. Protestants of the different denominations and Roman Catholics mingle together. As to regimental religious services, they have their place, but not the principal place. It is personal contact with the men, unconsciously, unwittingly, as it were, that affects them. A chaplain must know how to hear profanity and other unbecoming expressions and not seem to notice them; at the same time the impression must be left on the mind of the offender that he did notice them and did not approve of them. The men will never say of their chaplain, "He is a great preacher," or, "He is a scholarly man," but they will say, if they think it, "He is a good man; he is our chaplain," as though they took pride in him. The chaplain of the Third Missouri Regiment, located next to ours, is Rev. Thomas Sherman, son of the late Gen. W. T. Sherman, a Roman Catholic. The other evening he called on us and, in the course of conversation, he said, "I suppose you have more Catholics in your regiment than I have in mine." I replied, "I do not know." He then said, "If you have no objection, I would like to have the Protestants with us feel free to come to your services, and the Catholics with you come now and then to our services." Of course I had no objection. I am of the opinion that the men will go where they please, as religious meetings are not held by the orders of the commander, but are entirely voluntary. It is the holding of a place in the minds and hearts of the men that gives him power and usefulness.

Still I have known men who had no success as chaplains until after a battle. If in it they showed courage and the right spirit, their places became fixed. No other could take such a man's place with the boys after that. He is their chaplain forever. As to sermons and such things in the camp, that depends. All right things have their places here, but one thing is paramount, "Love conquers all things." This is the touchstone that reaches all men. If the chaplain is God's man, he will see God's men in his regiment in all the men in it and will do them good.

J. J. WOOLLEY,
Chaplain First Reg. R. I. U. S. Volunteers.

WHERE ARE THE MEN

In a recent issue of *The Congregationalist* Rev. Dr. Harrington shows how small is the proportion of men in the churches. He states facts, but does not seek causes. It is often assumed that woman is by nature more religious than man. If women constitute two-thirds of our church membership there must be causes for that difference. These causes are not found in original mental or moral differences. May they not rather be found in the conditions of culture in the home, the community and the church?

In the average home the girl is watched more carefully than the boy. Even in play boys have a wider range out of sight than the same parents permit to their daughters. In the country villages groups of boys are often prowling about without restraint, while their sisters are at home. The mother and daughter are together more than the father and son. The result is that in the early, impressionable years the boy is left more to himself. Evil can catch the boy more easily. The girl is kept away from many temptations that

stand frequently before the boy. The saloon and lower places of temptation less frequently entrap the daughters. The frown of society is more of a protection to them. The home means more to the average girl. It is the place of her life. The boy gives the larger share of his time to interests away from home. The young miss attends church more than her brother. She hears less profanity and reads less pernicious literature. Her mind and heart are wrought upon less by the poisons in life. She never rides in smoking cars. She remains in Sunday school longer. She cares more for a Bible. Present differences are the results of generations in these seeming minor differences in daily living. In many families the wife can attend midweek church services more frequently than is possible for the husband. She takes the daughter with her. Too often the boy does not attend. The present two-thirds membership doubles the impulsions towards church life, coming from the women.

The lesser interest of the father explains the lesser interest of the boys. The influences of today, as society is constituted, are strongly in favor of the religious life of the girl. Boys' clubs have their place, where there is no home life. The girls who are led by Christian mothers and the boys who walk with Christian fathers come early into church membership. Others may come and, thank God, are coming. The Christian home is God's best nursery for the church. That home protects the girl and may protect the boy. When the boy is separated from the home, in pleasure, recreation and even in labor, the temptations that are shut out of the home are about him, and it is easier to remain "out of the church" than to overcome temptation and live, following the highest good. The number of men in our churches will equal the number of women when methods of culture and conditions are made equal in protection, restraint and inspiration.

J. M. DUTTON.

MORE SOLDIER SONGS

In *The Congregationalist* of June 30 a note signed "K" states that according to Rev. S. W. Duffield modern hymnology has but few soldier songs, nearly the entire list being found in *Laudes Domini*. Then Dr. Duffield's list consisting of nine hymns is given. How did he overlook the Methodist Hymnal, which contains all hymns comprised in his list except three and the following additional?

"Forward! be our watchword."—Henry Axford.

"Go forward, Christian soldier."—Lawrence Tuttiell.

"Fear not, be strong, your cause belongs."—Jacob Labricius.

"Arise, ye saints, arise."—Thomas Kelley.

"My soul, be on thy guard."—George Heath.

"Hark, how the watchmen cry!"—Charles Wesley.

"My soul, weigh not thy life."—Unknown.

"Equip me for the war."—Charles Wesley.

"Soldiers of Christ, arise."—Charles Wesley.

"Behold, the Christian warrior stand."—James Montgomery.

Here is one more hymn than Dr. Duffield found in all the collections he has examined, and these are all found in one collection, which contains, besides, every hymn he gives except three. This fact suggests that the examination has not been very thorough, and if it were prosecuted further it might be discovered that soldier songs are not few in modern collections.

LUCIEN CLARK.

Professor Goldwin Smith says the first American gun that is fired on the fortifications of Spain or Spanish ships in European waters sounds the knell of the Monroe Doctrine.

News from the Churches

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Cott, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual subscription, \$1.00. Life membership, \$10.00. Contributions solicited. Miss Anna C. Bridgeman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent, Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House, Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 165 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Churches and Parsonages Building Fund. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer; United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 161 Washington Street, Chicago, Ill. Address, 10 Congregational House, Boston.

CONGREGATIONAL SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions made out for professional work. Rev. George M. Boynton, D. D., Secretary; W. A. Dunn, Ph. D., Field Secretary; Charles E. Wyman, Treasurer; Ph. D., Francis J. Marsh, New England Superintendent, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 9, Congregational House.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites contributions in individual cases. For further information see Minutes of National Council, 1892, under Year Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) here insert the bequest, to be used for the relief of ministerial Relief as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or supply in Massachusetts and in other States. Room 29A, Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SHAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10:30 a. m., Bible study, 3 p. m., Sunday services, 6 p. m. hours. Meetings every evening except Saturday. Branches in New Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 29, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Shaman's Friend Society the sum of \$— to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

OF SPECIAL NOTE THIS WEEK

A Bay State pastor on an anniversary occasion fondly remembered.

A remarkable addition to an Iowa church.

A novel and satisfactory celebration of the Fourth of July in New York State, and an innovation in that line in a Connecticut church.

SUCCESSFUL SUNDAY EVENING SERVICES

XII. CHICAGO CHURCHES

If the congregations at First Church and at Union Park are not sufficient to fill the audience-rooms, with seats for nearly 2,000 people, it would be an error to suppose that the people present Sunday evenings did not number up in the hundreds. Often they exceed a thousand. But the drift of population is away from these churches. Leading families have gone into the suburbs. The burdens of Sunday school work continue as great as ever, and it is hard for persons who spend two or three hours in that work to be enthusiastic over a service in the evening. But in spite of all drawbacks these older churches still have a fine constituency and are not less useful now than in the years when it was easy to fill them with a multitude of appreciative listeners.

Jefferson Park Presbyterian Church has lately been crowded Sunday evenings. Rev. Frank Talmage is pastor, and his methods and his sermons, like those of his father, are highly sensational. He advertises widely. Pictures of himself and notices of what he

will preach about meet one all over the West Side. Those who are fond of entertainment meet no disappointment. The discourses contain the marrow of the gospel, but they present it in unusual forms with unusual illustrations, though with much earnestness and an evident desire to do good. It is not strange that the preacher should have as many hearers as his house can accommodate.

The Chicago Avenue Church on the North Side, Mr. Moody's, where Dr. R. A. Torrey is pastor, is always full of the poorer people who feel that they need the gospel and who attend here because they are sure to find it. The services are advertised widely and judiciously. The atmosphere of the church is always evangelical — premillenarianism is preached, but is made prominent only on rare occasions. Business methods and clear and earnest presentations are the only attractions resorted to. This course has been followed for fully twenty years. While other churches on the North Side have large evening audiences on special occasions, this is the only church in which the attendance is uniformly large all the year.

The California Avenue Church, Congregational, Dr. D. F. Fox, pastor, for three or four years has had a fine Sunday evening congregation. It is not a body of people gathered for a single Sunday by special attractions, but an audience which comes week after week to hear attractive and interesting preaching. It is not drawn by advertising, by remarkable singing nor by anything which sober common sense would not approve. The young people attend and bring others. Hymns and Scripture are printed on leaflets distributed through the congregation and used more than once. An order for the service is carefully arranged, and gives variety and pleasure. The pastor does not speak over half an hour, but is earnest and impressive. His rare gifts, warm heart and sincerity win and hold.

On the West Side the evening attendance of the Third Presbyterian Church has long been proverbial. It was large under Dr. Kittredge, now of New York city. It has retained its size during the ten years of Dr. Withrow's ministry. Special emphasis is placed on the importance of this service in all the church notices. The members believe in it and talk it up. The subjects are carefully chosen, and the pastor never slighted the preparation for his evening service. His young people hold up his hands; they are present in force. They invite young persons who do not strictly belong to the church to share in its attractions. The services are not at all sensational. The music is excellent, but in no way peculiar. Seats, though not free, are abundant and cheerfully given to strangers. The sermons are hearty, sympathetic, evangelical. One feels after an evening in the Third Church as if he had been in the house of God and heard something which ought to make him better. Should minister and elders cease to make special plans for this service it would undoubtedly lose its power, but it seems to run of itself. At any rate, there is no show of pushing it.

The Warren Avenue Congregational Church, Dr. J. W. Fifield, pastor, is in the heart of the new West Side. It is in the line of the westward movement. The church edifice has recently been enlarged to seat eight or nine hundred people, but it is too small for the number who wish to attend. As in other churches mentioned the effort of the young people, especially of the C. E. Society, is a marked feature. Dr. Fifield is a good student, a firm believer in the truth of the message he gives and a preacher of unusual ability. People have begun to attend this church in large numbers and it is almost certain that they will continue, especially while they are heartily welcomed and then helped.

Covenant Congregational Church, Rev. H. T. Sell, pastor, has had a full house Sunday evenings. Lectures on the Bible have been

given in such a way as to attract a much larger number of people than have been in the habit of attending, at least regularly, prior to this pastorate.

The drawing power in these evening congregations is not any so called liberalism of the ministers. No one of them would care to stand on what many would call a liberal platform; each one is thoroughly evangelical; each accepts the Scriptures as the word of God; not one of them would preach a series of sermons Sunday evenings on systematic theology, but each is careful to preach that man is a sinner and lost forever, except as he finds eternal life through Christ.

FRANKLIN.

THE CONCORD, N. H., INSTALLATION

The venerable North Church of Concord, N. H., after a life of 168 years, has just added its sixth pastor to its list by the installation of Rev. G. H. Reed, June 30. The candidate's paper was characterized by vigor and originality of thought and by a deep spiritual tone, and the council's vote was unanimous. The sermon was preached by Rev. J. W. Churchill, D. D., and was an inspiring production on Permanent Conditions of True Ministerial Power. Rev. F. D. Ayer, D. D., pastor emer-

hard to estimate the wide influence of this one small church. A number of former pastors were present and took part in the exercises, and there were many out-of-town clergymen and other visitors. The history was read by one of the deacons. The present pastor, Rev. N. S. Alier, has in his three years of labor received 41 members, the largest number in a like period received during the church's existence. The sermon, closing the morning session and following the history, was by Rev. Dr. Sutherland of Oxford from the appropriate text, "Other men labored, and ye are entered into their labors." A collation was served in the parsonage near by. Other features were: the history of the C. E. Society, Rev. J. S. Upton's remarks on One Hundred Years, Rev. C. H. Beebe's on The Value of the Church, letters of regret from former pastors and from others, and six three-minute addresses, an original centennial hymn and an original poem, an address on Possibilities and one on The Church of the Twentieth Century. The house was beautifully decorated for the occasion.

CONFERENCES AND ASSOCIATIONS

MASS.—The French ministers of New England had their 38th meeting in Fall River, with the French churches of four cities represented. Rev. Joseph Provost of Torrington preached on Forgiveness. As president of the association, Rev. T. G. A. Côté gave a short historical sketch. Rev. E. Racine, a French Canadian and graduate of Andover, told why he was no longer a Roman Catholic. Other topics discussed were: John's Revelation, and The Work of French Evangelization. Resolutions endorsing the present national Administration and praying for a speedy termination of war were passed.

N. Y.—The Black River and St. Lawrence Association met, June 14, at Norwood. The topics were: The Prayer Meeting, How to Develop Church Finances, How Give Greater Aid to Benevolent Societies, The Heritage of Congregationalism, Congregationalism in the Empire State, Reports from Churches, Pastoral Work and Parish Problems, How to Foster Spirituality in Our Churches. The ladies' missionary meeting had as speakers Miss Kyle and Miss Crosby of Micronesia. The sermon was by Rev. J. B. Feit. The attendance was good and the meeting helpful. Rev. James Thomson is having a successful pastorate with the entertaining church.

MICH.—Grand Rapids Association held a profitable session, June 27, 28, at Grandville. Rev. F. E. York preached the sermon.

CLUBS

N. H.—The midsummer meeting of the Pascataqua Club was held at the Wentworth, Newcastle, July 2, and was notable for its large attendance and interest. The after dinner address was given by Rev. Dr. W. H. Ryder of Andover Seminary on National Transition.

NEW ENGLAND Massachusetts

(For Boston news see page 54.)

MELROSE.—Orthodox. The annual meeting was held June 27, with a good attendance and a full survey of the year's work. Thirteen members have been received by letter and six on confession. Current parish expenses were reported all paid and a small balance is on hand. Sunday benevolent collections showed an increase of over \$500. The Sunday school roll has increased 35 and has also added a home department of 73, which promises enlarging usefulness. The Altrusists have been active in ways of friendly aid, having raised and disbursed \$383. The Woman's Home Missionary Society has packed and sent West and South three barrels and a box, besides contributing \$75 to the A. M. A. and C. H. M. S. The Woman's Auxiliary to the Board report \$95 contributed. The Ladies' Sewing Circle has had a successful year, and the C. E. Society reports impressive meetings and growing earnestness. The late celebration of the church's 50th birthday has left pleasant and inspiring memories. Rev. Thomas Sims, D. D., is pastor.

MALDEN.—Maplewood. The pastor, Rev. W. A. Evans, who some time ago announced his purpose to lay down the work Oct. 1, at the end of his fourth year, has received a strong testimonial of appreciation and regard from his people, together with a petition that he relinquish his purpose to retire. Mr. Evans accedes to the request of an earnest people. He fears, however, that Mrs. Evans, who suffered greatly last winter from bronchitis, may not be able to pass another winter on the coast. During the present pastorate 114 mem-



REV. GEORGE H. REED

itus, offered the prayer. The entire installation service was unusually beautiful, and the preceding social hour and the collation served by the ladies were happy events.

An innovation noted at the session of the council was that the call of the society contained a stipulation that the relation between pastor and people might be dissolved by a six months' notice from either side.

The new pastor is a native of Worcester, Mass., and comes of sturdy Christian stock. He received his early education in the Worcester schools, and entered Phillips Exeter Academy in 1879. His seminary course at Bangor closed in 1886. He then took a special course at Boston University, and was ordained and installed pastor of the Winslow Church, Taunton, in 1887, where he had a fruitful pastorate of four years. During his next pastorate at the North Church, Haverhill, 134 were added to the membership in about seven years. Mr. Reed's family includes a wife and one child. Their coming is a welcome event not only to this historic church but to the denomination in New Hampshire.

E. L. W.

A HUNDRED YEARS IN BRIDGEWATER, N. Y.

The centennial of the Bridgewater church has just been celebrated. A beautiful day made the attendance large. This church's honorable history is easily explained when the list of able pastors is scanned, for it has been much blessed in this respect. Here is a good example of the influence of a small country church in a little hamlet of about 350 persons. The church has never had more than 90 resident members at any one time, and yet 938 persons have been in its membership. Thus it is

bers have been added to the church, and marked prosperity in all lines is enjoyed.

WINTHROP.—*Union* will not discontinue any of its regular services for the warm months, since the summer is an important period for a church at the beach. The pastor, Rev. Arthur Truslow, remains at his post until Sept. 4, when he leaves for a three weeks' respite, probably at Cragsmoor, N. Y., and Brooklyn.

NEWTON.—*Auburndale*. The church maintains its regular services through the summer, the pulpit being supplied by local clergymen. On Sunday evening, July 3, the spirit of missions and of national independence were strikingly united in an address by Rev. J. H. Pettee, D. D., of Japan on What America Has Done and May Do for the Far East, describing our influence in Siberia, Korea, China and Japan.

EAST BRIDGEWATER.—*Union*. Rev. F. H. Palmer has closed a five years' pastorate here, and has removed, with his family, to Winthrop Beach for the summer. Rev. Granville Yager has been called for one year to East Bridgewater.

GEORGETOWN.—*Memorial* keeps open during the pastor's vacation. Dr. H. A. Stimson preached last Sunday. The next two Sundays Rev. E. L. Chute of Ware preaches. The pastor, Rev. C. J. Tuthill, preached for three Sundays in Pilgrim, and one Sunday in First Church, St. Louis.—*First*. The pastor, Rev. H. R. McCarter, is removing his household and goods to Amherst, where he has been called. He remains nominally pastor in Georgetown, by advice of the council, until installed in September.

LOWELL.—Most of the churches observed Sunday as a day of thanksgiving.—*Kirk Street* voted to send a special letter to the President appreciative of his Christian spirit and conduct. The church has invited John Street to worship with it during the month of August and the pulpit supplies are: Rev. Messrs. H. A. Stimson of New York, C. I. Scollfield of Northfield, Prof. J. W. Churchill, Andover, and Pres. G. M. Ward of Florida.—*First* expects Rev. F. A. Warfield to begin his pastorate the first Sunday of September.

PRINCETON.—Rev. C. A. White and wife gave a reception to their friends on the 25th anniversary of their marriage. More than 150 persons were present. The friends left substantial tokens of esteem, including \$172, several pieces of solid silver, a beautiful china dinner set and fine paintings in oil and water color. Congratulatory letters were received from three former parishes, one of which was also represented by its pastor and wife 10 years. Mr. White has been pastor here 10 years.

SHELBYURG FALLS.—Impressive services were held on a recent Sunday, when Rev. W. H. Ashley preached his farewell sermon on Fulfilling Christ's Law of Love.

NORTH BROOKFIELD.—The centennial anniversary of the ordination of Rev. Dr. Thomas Snell was observed by elaborate and appropriate exercises June 27. The grounds and church were tastefully decorated, and many visitors were present. The program included an address of welcome by the pastor, Rev. J. L. Sewell; extracts from the sermon of Dr. Snell, preached 100 years ago, read by his grandson, H. W. L. Snell of Andover Seminary; addresses by representatives of different organizations and by former pastors; singing of a hymn written for the occasion; and addresses by Prof. Williston Walker of Hartford Seminary and by Dr. A. Z. Conrad of Worcester on the respective topics, The Church of 100 Years Ago, and The Church of 100 Years Hence. Dr. Snell was pastor of the church nearly 64 years, and was also influential in the organization of Amherst College, his son, E. S. Snell, being the first student to enroll in that institution and serving as tutor and instructor for 42 years.

Maine

ELLSWORTH.—The pastor, Rev. D. L. Yale, is absent on a two months' vacation, part of which will be devoted to special study of modern church methods. During July the pulpit is to be supplied and no services held during August. The patriotic women, under the leadership of the wife of Senator Hale, have formed a Volunteer Aid Association.

NORWAY.—A chapel, containing a room for social meetings, a kitchen and vestibule, has been built by the parish, and finished and furnished by Miss Sarah Holt, one of the members. Dedication services have been held, the pastor, Rev. B. S. Rideout, preaching.

New Hampshire

KENSINGTON.—The church and community have been greatly saddened by the drowning of four during the cyclone at Hampton Beach, July 4, three of whom—a father, son and daughter—were from the same family. The daughter sang a solo at the

morning church service the day before, while the father and the fourth person, a lady, took an active part in the evening Endeavor meeting. Funeral services were held at the church on the following Friday.

EAST ANDOVER has just received 10 new members, all but one on confession. Of these seven were immersed in the neighboring lake.

Vermont

LOWER WATERFORD celebrated its centennial the last week in June with an attractive program, which drew out a large attendance, nearly 200 sitting down to the collation provided. Chief Justice Jonathan Ross made the principal historical address. The venerable Jacob Ide of St. Johnsbury, now in his 92d year, prepared for the occasion an interesting paper on the great revival of 1828, when 52, including himself, united with the church, incidentally touching upon the influence of the anti-Masonic movement upon the church. Papers were read by others on the history of the early church edifices, and the burning of the old building and the erection and dedication of the new one in 1859. Several family papers were also given and some letters were read. Many were present from other towns, and the occasion was one of rare interest.

Rhode Island

PROVIDENCE.—*Pilgrim*. The plan of union services with Roger Williams Free Baptist Church will be repeated this year during July and August for eight weeks. Pilgrim will be closed in July. Leave of absence has been given the pastor, Rev. F. B. Pullan, until Sept. 1.—*Plymouth* is troubled by the call of Mr. Woodrow to Springfield.

PAWTUCKET has decided for the first time to suspend Sunday evening services for July and August. Rev. Alexander McGregor will not be far away from his pulpit this year.

Connecticut

STAFFORD.—Rev. A. J. McLeod has closed his connection with the Springs church after a successful pastorate of six years. In addition to the varied church interests, he has been prominent in educational work, having been a member of the board of education for the greater part of his residence in town.—*Staffordville*. A pleasing innovation is the accommodation made for bicyclists. A special invitation has been extended in the press of the eastern part of the State to all wheelmen to attend services here, with the assurance that their wheels will be checked and cared for. Rev. J. A. Solandt, the pastor, was married, June 29, in Springfield, Mass., to Miss Clara B. Stacy.

TORRINGTON.—*Third* has awarded the building of the new church addition to a Meriden firm for the sum of \$30,124. Several changes will probably be made in the original plans, including a new tower and rearrangement of the seats on a sloping floor. The additions will include a transept on the north side 12 x 48 feet, a chapel on the south side and an addition of 31 feet to the rear of the church. These additions will increase the seating capacity by nearly one-half to 595. The chapel will be two stories in height, 96 x 31 feet, and will be finished off for use both as a chapel and parish house. The addition of another bank of pipes to the organ is also contemplated.

GREENWICH.—Solomon Mead, a member of this church, who lately died at the age of 91 years, left property estimated at several hundred thousand dollars. His estate is to be divided into 250 shares. To the C. E. S., the A. M. A., C. H. M. S. he bequeathed 12 shares each. The American Board receives 10 shares, the Church Building Society two shares, while several churches and other institutions are generously remembered.

ROCKY HILL.—The death of Mrs. C. D. Marsh, June 25, removes the oldest member of the church. For nearly seventy years she had been a member, and, although the last 10 years of her life had been spent in more or less retirement on account of blindness, she will be missed by many who loved her sweet Christian character.

SHELTON.—July 3 Rev. L. M. Keneston began his sixth year as pastor by baptizing 10 persons. At the evening service a patriotic souvenir was presented to each child. During this pastorate 199 new members have been added.

THOMASTON.—An innovation in celebrating the Fourth of July was a service at 4:30 in the morning under the auspices of the Daughters of the Revolution. Rev. Austin Hazen spoke at length on the war and the beneficial results of it.

HARTFORD.—*Pearl Street* laid the corner stone of its new edifice, July 2, with an address by Judge Shipman, the only original member of the organization. The pastor, Rev. W. D. Love, assisted in the exercises.

EXETER.—Rev. John Avery recently preached appropriately at the 50th anniversary of his pastorate. To hear of such a long and successful service is refreshing.

MIDDLE STATES

New York

SYRACUSE.—Two or three of the pastors are attending the summer school of sociology, under the charge of Professor Commons and Professor Hamilton of the university. Dr. Joseph Strong occupied Plymouth Church twice, July 3, speaking along the line of these studies, and discussing with the ministers the Christian aspects of social science.—*Geddes*. Mr. E. L. Waldorf, the student in charge of this church, is having much success, and has recently organized a class of chevaliers like the successful one in Danforth Church.

ITHACA.—*First*. Rev. W. E. Griffis, D. D., has finished his fifth year as pastor. Steady growth in numbers and benevolence mark the period. After having been in a precarious state of health for some time, Mrs. Griffis has recovered, and Dr. Griffis will, on July 23, depart for a trip through Great Britain and the Netherlands, returning Oct. 1. He goes as a member of the National Historical Association with a committee of five from this country to attend the International Congress of History, meeting at The Hague Sept. 1-4.

WEST BLOOMFIELD.—The Fourth of July was used as a rally day, the exercises being conducted by Mr. and Mrs. Chafer, who were with the church in a series of meetings last winter. Patriotic and spiritual addresses were given in the forenoon and the afternoon and a picnic dinner was served. It was a novel and satisfactory way of spending the national holiday.

TICONDEROGA.—*First*. A patriotic service was held July 3, which included the presentation of a flag, an original hymn by Dr. J. E. Rankin, an offering for the Red Cross Society, and an address on The War and the Imperial Policy, by Dr. Joseph Cook, read by Mrs. Cook. Rev. G. C. De Mott is pastor.

EAST BLOOMFIELD.—Rev. M. L. Stimson, who has received a call from the American Board to go as missionary to the Caroline Islands, was for seven years in mission work in China.

THE SOUTH

Maryland

BALTIMORE.—*Second* observed its 10th anniversary, July 3, with a record of church history, papers on the Sunday school and C. E. Societies, greetings from the mother church, letters from charter members and an address by Rev. E. T. Root, Providence, R. I.

THE INTERIOR

Ohio

CINCINNATI.—*Lawrence Street* (Welsh), so long without a pastor, has finally secured Rev. Benjamin Harris. A reception was tendered to him July 1 and he began work July 3. Services are held in two languages each week.—*Plymouth*. At Price Hill no preaching service has been held for over a year. Rev. D. I. Jones began preaching July 3. A Sunday school has been maintained continuously since the beginning of the church.

Illinois

[For other Chicago news see page 46.]

MATTOON has just had an inspiring day. For years a new building has been needed, but several efforts to secure it have failed. Under the present pastor, Rev. R. W. Newlands, a new move has been inaugurated. The women have taken hold to aid and the corner stone has been laid. A large congregation heard the addresses at the ceremonies and in the evening gathered at one of the hospitable homes. Rev. F. L. Graff and Superintendent Tompkins were guests.

CHICAGO.—*Pilgrim*. Mr. F. B. Smith, a member here, has for several years been in Y. M. C. A. work and more lately in evangelistic work and has proved himself a successful laborer among churches and in destitute communities. He has just been ordained for special work.

Indiana

MICHIGAN CITY.—Rev. W. C. Gordon, the retiring pastor, preached his final sermon the last Sunday in June. The congregation passed resolutions which record the exceptional value of his work and a high appreciation of the character and labors of Mr. and Mrs. Gordon. Mr. Gordon will spend a year at Chicago University in post-graduate work in sociology and literature.

Michigan

PORT HURON.—*First*. On the evening of July 3 the churches of the city joined in a patriotic service, held in the Auditorium. Addresses were given

by a number of pastors, one a Catholic priest. A collection was taken for Y. M. C. A. work at the front.

GRAND RAPIDS.—First through July and August unites in its Sunday worship with the Westminster Presbyterian Church.

Wisconsin

FOND DU LAC.—A patriotic vesper service was held, July 3, under the auspices of the Open Brotherhood. Rev. D. L. Holbrook gave the address, and a chorus sang. The Junior Society, dressed in white and bearing flags, sang The Star Spangled Banner.

Rev. R. L. Cheney of Janesville, district missionary, has gone to London to attend the Sunday School Convention.—Rev. W. B. Millard of New London takes a trip round the lakes and down the St. Lawrence, thence to Delaware for his vacation.

THE WEST

Iowa

DES MOINES.—*North Park.* Among the accusations at the July communion, besides the pastor, Rev. J. S. Colby, and his family, were several young people on confession and a venerable lady 83 years old, who thus for the first time became identified with God's people. It was a season of great rejoicing with the church. The pastor was ill through June. He now takes a vacation.

BURLINGTON.—Rev. W. L. Byers of Keokuk has just completed a series of 12 instructive lectures on Hebrew history before the Biblical department of the Burlington Chautauqua. He grouped Old Testament periods around distinctive characters in which they found supreme embodiment. He also delivered his popular address, *Home and Its Foes.*

Minnesota

STAPLES.—Rev. D. W. Gram closed his pastorate July 3 and takes a trip East. During his pastorate the church has been greatly strengthened, the building moved to a better location and the finances put on a good basis.

MONTEVIDEO.—Mr. P. A. Johnson, who commenced his pastorate July 3, is a native of this State and graduated this year at Yale Seminary. He has been pastor for one year at Dodge Center and Claremont.

HIBBING.—Work has languished for a few weeks, but with the coming of Mr. Ernest Wood a new start will be taken. A reading-room is doing good service among the miners and lumbermen.

Circuit work is being organized at Randal, where a new pastor has been secured, several destitute communities thus being supplied; at Winthrop, which is the center of many communities not supplied, and where Mr. M. J. Exner of Carleton College will supply this summer in the hope of establishing a permanent work; and at Park Rapids, where excellent work has been done by Rev. W. J. Conard at several points to the north along the lines of a new railway.—Tyler has suffered from the removal largely of the English-speaking population.—Pillsbury now has a supply who preaches in English and Swedish.

Kansas

FREDONIA.—A union meeting of the local evangelical pastors is held on each alternate Monday with much profit. The churches hold union services on Sunday evenings during the hot months.

ATWOOD.—After nine years of heroic service as pastor, Rev. J. A. T. Dixon has resigned on account of advancing years and ill health induced by an injury received a few years ago.

FAIRVIEW.—An indebtedness having accumulated the church pledged \$775 in 20 minutes, which more than covered the debt.

North Dakota

ADLER.—A council for the recognition of this church was held in connection with the meeting of Grand Forks Conference. The church starts out hopefully with 16 members. It will be cared for by Rev. N. P. McQuarrie, who gathered it and who, with his wife, supplies also each Sunday the church at Niagara and Michigan City.

HANKINSON's meeting house has been renovated and repainted. The pastor, Rev. G. S. Bascom, holds services occasionally at Dexter and at Genesee.

Oberon has opened an out-station for S. S. work and preaching.—Superintendent Malle has returned from New England where, during a four weeks' trip, he has given various addresses.

South Dakota

Lebanon has entered with Rev. C. H. Dreisbach on his third year, the work having grown most encouragingly.—In Meckling Rev. G. W. Crater began work July 3.—Armour gave Rev. F. M. Cut-

ler a reception recently.—Rev. E. W. Jenney has supplied at Bowdle since May, with gratifying results.

Oklahoma

Rev. Joel Harper and wife of Oklahoma City take a needed rest in Colorado.—The young pastor at Kingfisher, Mr. Buswell, has just been given a reception.—Rev. C. F. Sheldon has begun a new pastorate in Tecumseh.

PACIFIC COAST

California

LOS ANGELES.—*Fourth*, formed by the friends and followers of Rev. B. E. Howard, proposes to change its name to Church of the Covenant, which Mr. Howard also prefers. The membership numbers 400 and it is thought that the congregation will worship soon in Simpson's Tabernacle, the largest auditorium in the city.

WEEKLY REGISTER

Calls

BELT, Salathiel D., late of Santa Monica, Cal., to Paso Robles. Accepts.

BILLINGS, Chas. S., to Central Ave. Ch., Los Angeles, Cal. Accepts.

BOCKOVEN, Wm. A., Bangor, Mich., to Northport. Accepts.

BREEZE, Emanuel, to Hancock and Coloma, Wis. Accepts.

BROWN, Chas. S., formerly of Fitchburg, Mass., to Mt. Vernon, N. Y. Accepts.

BURHANS, Frank D., Park Ridge, Ill., to Salina, Kan. Accepts.

BUTLER, James O., Watertown, Wis., to Union Ch., Melvin. Accepts.

COOLEY, Wm. F., formerly of Chatham, N. J., to Littleton, N. H. Accepts.

COOPER, Samuel B., Rowley, Mass., to Boystown.

EDMOND, Samuel, Hillsboro Center, N. H., to Warner. Accepts.

FERGUSON, Frank P., Big Lake, Minn., to Alexandria. Accepts.

HARRIS, Chas. E., formerly of Moorhead, Minn., to Norton, Mass. Accepts.

HEBERLEIN, Fred'k W., Yale Divinity, to Hope Ch., W. Superior, Wis. Accepts.

HOMERMAN, John H., Littleton, N. H., to New Haven, Vt. Accepts, to begin Sept. 1.

LOCKE, J. Frank, to continue at Round Prairie, Minn., for another year. Accepts.

LOCKWOOD, John W. H., to remain another year in Leavenworth, Wn.

MUDIE, Howard, formerly of Kent, Ct., to Niantic.

NAVALOR, B. Dent, Suisun, Cal., to Grass Valley.

ORR, James B., San Francisco, Cal., to Santa Cruz. Accepts.

OWEN, E. P., Cheshire, Ct., to Jennings, Okl.

RADFORD, Walter, Custer, S. D., to Bowdle. Accepts.

SLASOR, Leroy V., Partridge, Kan., accepts call to Natchez and Wenas, Wn.

SMILEY, Elmer E., First Ch., Cheyenne, Wyo., to presidency of State University, Laramie. Accepts.

STEMEN, John A., Como Ave. Ch., Minneapolis, Minn., to Winona, Minn.

STIMSON, Martin L. E., Bloomfield, N. Y., to go as a missionary of the American Board to the Caroline Islands.

STIMSON, Rufus W., Storni College, to Mansfield, Ct. Declines.

VARLEY, Arthur (Christian), formerly at Oxford, Me., to supply at Bethel. Accepts.

WADDELL, Frank A., First Ch., Omaha, Neb., accepts call to First Ch., Lowell, Mass.

WATSON, Chas. E., Springfield, Ill., accepts call to Helena, Mont.

WHEELER, Edward F., Ch. of Redeemer, St. Louis, Mo., to Austin, Minn. Accepts.

WILLIAMS, Mrs. Harriet E., Lone Rock, Wis., to Black Earth. Accepts.

WOODCOCK, Thos. J., Hermosa, Ill., to Lead City, S. D.

YAGER, Granville, formerly of North Dighton, Mass., to East Bridgewater, for a year.

Ordinations and Installations

BURDON, Henry F., o. Auburn, Me. Sixth St. Ch., July 6. Sermon, Rev. G. M. Howe; other parts, Rev. Messrs. Arthur Smith and C. S. Patton.

CARLSON, Ernest O., Chicago Sem., o. Hinsdale, Ill., June 28. Sermon, Prof. F. Kibsey; other parts, Rev. Messrs. H. A. Bushnell, D. P. W. Perry and M. N. Preston.

GOODWIN, Sherman, Bangor Sem., o. Freedom, Me., June 28. Sermon, Prof. G. W. Gilmore of Bangor Sem.; other parts, Rev. Messrs. T. W. Harwood, G. S. Mills, R. G. Harbutt and Professor Gilmore.

HULL, Geo. H., o. Almena, Kan., June 21. Sermon, Rev. W. H. Walker; other parts, Rev. Messrs. D. H. Price, G. M. McNeil and L. Merrill.

JONES, Wm. C., t. Sharon, Pa., July 1. Sermon, Rev. J. B. Davies; other parts, Rev. Messrs. P. W. Sinka, W. B. Phillips, Geo. McKee and W. W. Prescott.

PARK, Walter R., Chicago Sem., o. Clifton, Ill., June 16. Sermon, Prof. W. B. Chamber in; other parts, Rev. Messrs. J. H. Rundall, A. J. Sullens, F. L. Graff, G. H. Wilson and E. B. Dean.

Resignations

BLAKELY, Daniel W., Quasqueton and Newtonville, Io. DAVIES, Howell, First Ch., Streator, Ill.

DIXON, Jas. J. A. T., Atwood, Kan., owing to ill health.

TURNER, Benjamin R., Independence, Okl.

Dismissals

BIRNIE, Douglas P., Central Ch., Honolulu, Hawaiian Is., June 8.

CLARK, John B., Lee Ave. Ch., Brooklyn, N. Y., June 27.

KETCHAM, Henry, Westfield, N. J., July 1.

Supplies for the Summer

BRIGGS, G. S., at Bandal, Minn.

CHÉZ, Anthony, Oberlin Sem., at the new branch of First Ch., Saginaw, Mich.

EXNER, M. J., Carleton College, at Winthrop, Minn.

Miscellaneous

BATES, Newton W., West Bloomfield, N. Y., on returning from his vacation found in the parsonage a number of the names of the people.

EVANS, David H., of North Hampton, N. H., has returned from a four weeks' vacation at a wedding tour. His parishioners have recently given him and his wife an enthusiastic reception.

REDGRAVE, Chas. C., for the past three years pastor at Morris Ct., has joined the Christian Connection, and will seek a pastorate in that denomination.

ROUSE, Fred. T., Plantsville, Ct., will spend two months in Europe, visiting the British Isles on his wheel. His pupil will be supplied by Rev. C. L. Diven, a former pastor, now of Boston.

SHELTON, Chas. M., Central Ch., Topeka, has been given a three months' vacation, which he will spend in Colorado and in attending the National Council.

WHITTIER, Chas., missionary for eastern Maine, who has been seriously ill the past three months, is much improved and has a prospect of recovery.

Education

— Rev. Dr. John Patrick of Edinburgh is to be the incumbent of the chair of Biblical criticism in Edinburgh University, rendered vacant by the resignation of Professor Charteris.

— Judge Jeremiah Smith has been appointed trustee of Phillips Exeter Academy to fill the vacancy occasioned by the resignation of Hon. Sherman Hoar. He accepts the position.

— The treasurer of Weeping Water Academy has announced that he has secured the last dollar needed to pay the mortgage in full and all current indebtedness up to June 30, a sum total of \$3,269.

— The University of Vermont graduated a class of fifty-five, seven of whom are in the army. Much enthusiasm was awakened when their diplomas were displayed upon a stand draped with an American flag.

— At Middlebury College the prize speaking, alumni oration by Rev. Lawrence Phelps, '75, and poem by Rev. John Merwin Hull, '77, were notable for their patriotic character. Preparations were made for celebrating the centennial of the college in 1900. The graduating class numbered twenty, eight of whom were ladies.

— Colorado College has called to its department of German Mrs. Abbie F. Eaton, wife of the late Professor Eaton of Beloit, and she has accepted the position. She is the author of a number of German text-books, a graduate of the University of Wisconsin, and has spent three years in study in Germany. She taught three years at Oberlin College, and has been connected with the University of Chicago the past year.

— The Council of Seventy consists mainly of professors in theological seminaries and universities. It conducts the work of the American Institute of Sacred Literature. The council proposes a new series of reading courses for ministers and professional Bible students. These courses are as follows: (1) the historical and literary origin of the Pentateuch, (2) Old Testament prophecy, (3) the origin and growth of the Hebrew Psalter, (4) the life of the Christ, (5) the apostolic age, (6) the problems connected with the gospel of John, (7) Christianity and social problems, (8) the preparation of sermons. The institute will furnish the books to be read, either selling or loaning them. The minister may thus find guidance in a course of Biblical study covering several years, may build his library wisely and may keep in touch with current thought on theological themes.

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Biographical

HON. JAMES MONROE

Mr. Monroe, who died in Oberlin last week, was born in Plainfield, Ct., in 1821, graduated at Oberlin in 1846, studied theology for a time and from 1849 to 1852 taught at Oberlin. He then began a political career which took him first into the Ohio legislature, where he served two terms as president of the Senate. In 1863 he went to Rio Janeiro, Brazil, as United States consul and remained there until 1869. Returning to Oberlin he was elected to Congress from that district, and served in the House of Representatives from March 4, 1871, to March 4, 1881. Since that time he has filled the chair of political science and modern history at Oberlin, and has been a voluminous contributor to the best American journals.

PARKER PILLSBURY

Mr. Pillsbury, who died at his home in Concord, N. H., July 7, is immortalized in American literature by Lowell's references to him:

A terrible denouncer he,
Old Sinai burns unquenchably upon his lips, he
well might be
A hot, blazing soul from fierce Judea, Habakkuk,
Ezra or Hosea,

and by Emerson's references to him in his essay on Eloquence. He was born in Hamilton, Mass., in 1808, grew up at Henniker, N. H., was educated at Gilmanton (N. H.) Academy and at Andover Seminary, was licensed to preach as a Congregational minister and supplied the pulpit for a time at Loudon, N. H. There his career as an abolitionist and a reformer began. His temperament was such that he became an intense radical, and outdid Mr. Garrison in his denunciations of all who did not agree with him. An attempt was made by his ministerial associates in 1841 to reprove him as a preacher because of his denunciations of the church. He welcomed the act and rebuked those who would not fellowship him. When the church at Henniker summoned him to appear before it for discipline he announced that he had excommunicated the church years before because, as he said, "it was grossly immoral in its character," which of course meant that because some members of the church were not all abolitionists they were therefore immoral. His personality and his utterances were unique. He was an extreme extremist, a born agitator, a fit companion for Garrison and Phillips in the work that needed to be done.

REV. J. P. HAWLEY

Mr. Hawley, until recently pastor at New Hartford, Ct., resigning on account of ill health, died at the Hartford Hospital July 5. He was born in Norfolk, Ct., sixty-nine years ago, and had served parishes in Chester, South Coventry and Stafford Springs. He was a member of the legislature at three different sessions, with intervals of a dozen years between, being sent from the three towns in which he had his residence during that time.

Home Missionary Fund

S. F. D., Boston \$5.00
Three "flag" subscriptions 75

Marriages

The charge for marriage notices is twenty-five cents.

BRYANT-BURNHAM—In N. Scituate, July 4, Rev. Albert Bryant and Anna F. Burnham.
TRAVIS-BABCOCK—In Natick, June 15, by Rev. F. E. Sturgis, Rev. A. F. Travis, of Vernon, Ct., and Edith Babcock.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BUCKINGHAM—In Springfield, Mass., July 12, Rev. S. G. Buckingham, for more than fifty years pastor and pastor emeritus of the South Congregational Church, aged 85 years.

MRS. L. G. REED

Mrs. Lucinda G. Reed, widow of Josiah R. Reed, entered into rest, June 11, at the home of her daughter, Mrs. Anna Sawyer, in Billerica.

For nearly twenty years she was a devoted follower of Christ, having been with the Pearl Street Congregational Church in Nashua, N. H., where twenty years of age. For a number of years, owing to infirm health, she was deprived of the privileges of public and social worship, but her devotion to Christ and his kingdom never waned. She ever had an intelligent interest in missions, both at home and abroad, and was glad to lend her support to these and other works of benevolence.

In some respects Mrs. Reed was a remarkable woman. With intellectual vigor and warmth of affection there was combined a refinement of spirit and a grace of manner that at once bespoke the cultured lady. She loved her Bible. This and other religious books were ever at hand. But her reading was not confined to these. She was informed of current events. The lives and works of Whittier and Lucy Larcom were among her favorite books in later years. She also read

THE CONGREGATIONALIST

and enjoyed other poetical works, especially Mrs. Browning's, whose *He Giveth His Beloved Sheep* was read in connection with the funeral service. Her lovely Christian character, her cheering words and kindly deeds rendered "mother's room" luminous and attractive to every guest.

Mr. Reed's home at Cherry Hill, is a delightful retreat, and here during the passing years she devoted her loving ministry to her mother. Mrs. Reed's sons and grandchildren were not infrequent visitors. For several years it has been the custom for the members of the family to gather at Cherry Hill and celebrate in November "mother's birthday" with real Thanksgiving joy and festivities. After a short, acute sickness Mrs. Reed, aged eighty-eight, passed peacefully away at the twilight hour. Her children were all present—Henry R. Reed, Esq., of Boston, Andrew F. Reed, M. D., of Arlington and Mrs. Sawyer. D. W. H.

MRS. M. A. B. LEONARD

Mrs. Mary A. B. Leonard died at her residence in Providence, R. I., on June 27. She had reached the age of eighty years, a period in which the Psalmist attributes only labor and sorrow, but wherein she learned the meaning of the assurance, "When flesh and heart fail, the Lord shall be the strength of thy life and thy portion forever." This surely was her inheritance. Though fading away in slow decline, her mind rested with confidence on the hopes of the gospel. The church was dear to her and its welfare affectionately remembered. It is right that her name should have mention in *The Congregationalist*, which she had welcomed to her home through all the history of the paper, and read with interest to the last. Her disposition was sunny and she had a fountain of cheerfulness and affection with which to comfort others. Children and young people were dear to her and their songs brightened her hours of infirmity. Her conversations with her daughter, the last few days of her life, were full of love and sympathy, and she listened with peculiar pleasure to the narrative of a recent journey, undertaken with her approval and by her special request. Thus happy and full of love and hope she met the summons to a better world, and peacefully, with but a brief warning, entered upon the inheritance of the saints in light.

MRS. S. K. GODDARD

Mrs. Sarah K. Goddard, wife of Deacon D. Berkley Goddard of Worcester, Mass., entered into rest the morning of June 7. Mrs. Goddard was born Jan. 27, 1817. In very early life she exemplified the teachings of the gospel in extra-moral degree. Upon her fell largely the training of the other members of a large family. With this responsibility nobly discharged there came an abiding faith in the saving and keeping power of Christ, which never for a moment forsook her. April 9, 1845, she was married to D. Berkley Goddard at Petersham. They removed to Worcester in 1857, where they have since resided. Mrs. Goddard was a very devout student of the Word and a most conscientious member of the church. She was a beautiful Christian, attracted to her loving heart large numbers who needed counsel and comfort. She was unremitting in her personal efforts to lead souls to Christ. Her resignation to the Father's will was absolute. Her death was a beautiful triumph. Funeral services were held in the parlors of the Old South Church, of which she was a member, June 10. Her husband and three daughters survive her.

A CLOSE RELATIONSHIP.—The relationship which the baking powders bear toward our health is coming to be appreciated. There is no doubt that the indigestion and dyspepsia of which many Americans complain are caused by the indiscriminate use of alum baking powders. These baking powders, from their lower price, from the persistency with which they are advertised as pure cream of tartar powders, or from the tempting schemes with which they are offered, are being purchased by many housekeepers. That alum baking powders are unwholesome is a fact as well established as that arsenic is a poison. There must accordingly be the greatest care exercised by the housewife to keep them from her food. A chemical analysis only will expose their true character. Even the price at which they are sold is not always a mark to identify them. There is certain safety in the use of the well-known brand, Royal Baking Powder. The Royal is not only certified by the Government chemists free from alum and from all adulteration, but every housewife feels a confidence when using it which she cannot have with any other powder. It is made from chemically pure cream of tartar, and is actually an anti-dyspeptic, promoting digestion and adding to the wholesomeness of the food.

Sick

But are
you

You may
not be,
Well

If you are tired in the morning, can't get rested, feel drowsy and dull, or if your appetite is poor, and pimples come out on your face, you are not well. In this condition you need to take Hood's Sarsaparilla, which will purify and enrich your blood, give you an appetite, tone your stomach, and give you wonderful vigor and vitality. No other medicine has such a record of cures as Hood's Sarsaparilla, which promptly overcomes all forms of blood disease.

Hood's Sarsaparilla

Is America's Greatest Medicine. \$1; six for \$5. Prepared by C. I. Hood & Co., Lowell, Mass.

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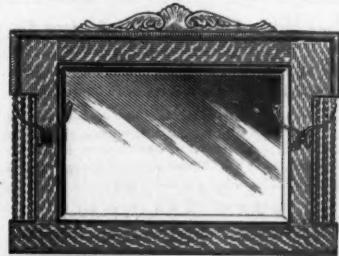
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DETACHED.



The multiplication of apartment houses with their small halls and entrance passages has resulted in a new fashion by which, in place of the usual Hall-Stand, there is a narrow Settle with a hall mirror suspended either above it or wherever the best light can be obtained.

By this arrangement we overcome the inevitable appearance of crowding which the large Hall-Stand cannot prevent. At the same time we accomplish every desired advantage in furnishing. We are now making a great display of detached Settles and Mirrors at our warerooms. We have an immense variety of patterns. Settles range from \$8.50 to \$65; hall mirrors we offer at all prices from \$3 to \$50.

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Y. P. S. C. E.

PRAYER MEETING

Topic, July 24-30. How to Have a Happy Home. Job. 29: 1-20; Deut. 6: 6-9.

The best way to secure a happy home is to be happy yourself. If you are happy, your spirit will prove contagious and the others of your household, no matter what their natures or conditions, will become the more contented and cheery. One really happy person is enough to create a delightful, pervasive atmosphere of happiness. You need not be specially demonstrative about it. But peace in the heart and joy in the life never fail to be evident and to impart a blessing to others.

But how am I to secure happiness, you ask. You may not always find it easy, but at least it is very simple. "Be good and you will be happy," trite although the saying is, never has been surpassed as a philosophical and practical truth. Think how much you have had given you in respect to health, abilities, opportunities, friends, divine truth and Christian example. Dwell on your mercies. Look on the bright side of your life. In this way and also by resisting your temptations and by entering positively and zealously into distinctive Christian effort, try to be good and to do good and see if you are not happy.

The happiness of a home depends upon that of each one in it. If there be that true mutual affection and trust which the thought of home implies, that forbearance one with another, that tender interest in each other's welfare, that spirit of helpfulness, and that affectionate recognition of Jesus Christ as the Lord of both the individual and the home—surely happiness not only will exist but will be deep, exuberant, overflowing.

The happiest home is that which is most like heaven, the ideal home, and that which is most like heaven is the one in which there is most of the heavenly spirit. To have a happy home set the example of self-sacrifice, love and service, of ministering rather than expecting to be ministered unto, and see what comes to pass.

Parallel verses: Prov. 4: 1-9; 2 Tim. 1: 5, 6; 1 John 4: 7, 8.

Honorary Degrees Conferred
1898

D. D.

Allison, Rev. C. E., Yonkers, N. Y., Hamilton.
Barnum, Rev. H. S., Harpoot, Yale.
Beardslee, Rev. C. S., Hartford, Ct., Berea.
Brewster, Rt. Rev. C. C., Ct., Yale.
Cadman, Rev. S. F., New York city, Westeyan.
Carter, Rev. H. W., Beloit, Wis., Oberlin.
Collier, Rev. H. N., Boston, Boston.
Cross, Rev. R. T., York, Neb., Oberlin.
Davis, Rev. J. A., Princeton, N. J., Princeton.
De Normandie, Rev. J., Roxbury, Harvard.
Dewey, Rev. H. P., Concord, N. H., Dartmouth.
Dickinson, Rev. E. H., Buffalo, N. Y., Hamilton.
Edsall, Rev. S. M., Illinois.
Ford, Rev. David, Brown.
Gillies, Rev. C. H., Holland, Mich., Rutgers.
Gillies, Rev. C. E., New York city, New York.
Goss, Rev. C. F., Cincinnati, O., New York.
Grosvenor, Rev. W. M., New York city, Princeton.
Halsey, Rev. A. Woodruff, New York city, Harvard.
Huntington, Rev. Wm. R., New York city, Harvard.
Jefferson, Rev. Chas. E., New York city, Oberlin.
Jones, Rev. Robt. E., Marietta, O., Union.
Koch, Rev. J. H., Binghamton, N. Y., Union.
McVickar, Rt. Rev. W. M., Providence, R. I., Pennsylvania.
Manchester, Rev. L. C., Brown.
Merriman, Rev. Daniel, Worcester, Yale.
Payson, Rev. Geo. S., New York city, New York.
Perry, Rev. D. D., Doane College, Neb., Yale.
Petrie, Rev. H. H., Yatohama, Dartmouth.
Pettet, Rev. L. A., Akron, O., Toled.
Pullman, Rev. Joseph, Bridgeport, Ct., Westeyan.
Richardson, Rev. J. K., Brockton, Mass., Colby.
Roe, Rev. Wm. E., Marietta, O., Williams.
Seudder, Rev. Doremus, Woburn, Mass., Whitman.
Selden, Rev. J. H., Elgin, Ill., Beloit.
Seward, Rev. J. L., Brooklyn, Mass., Colby.
Stevenson, Rev. S. S., Belfast, Ire., New York.
Tucker, Rev. C. G., Fairhaven, Mass., Williams.
Van Dyke, Rev. Paul, Northampton, Williams.
Vincent, Rev. G. A., Sandusky, O., Hinsdale.
Vitium, Rev. E. M., Grinnell, Ia., Iowa.
White, Rev. F. M., Burlington, Ia., Ripon.
Williams, Rev. J. H., Redlands, Cal., Amherst.

LL. D.

Abercrombie, Prof. D. W., Worcester, Colby.
Aberdeen, Earl of, Canada, Harvard.
Ames, Prof. J. B., Cambridge, New York.
Andrews, Judge Chas., New York, Yale.
Black, Gov. F. S., Albany, N. Y., Dartmouth.
Black, Gen. John C., Chicago, Knox.
Balfour, E. W., Chicago, Illinois.
Burke, Hon. W. M., Seattle, Wn., Whitman.
Chase, Hon. W. M., Dartmouth.
Cowles, J. G. W., Cleveland, O., Oberlin.
Crafts, Pres. J. M., Mass. Inst. of Tech., Harvard.
Cushing, E. W., Boston, Tufts.
Day, W. R., Secretary of State, Michigan.
Dewey, Rear-Admiral, U. S. N., Princeton.

Emery, Judge L. A., Ellsworth, Me., Bowdoin.
Fiero, J. Newton, Albany, N. Y., Union.
Gilbert, Hon. W. B., Portland, Ore., Williams.
Gray, Wm. C., Chicago, Knox.
Greenough, Prof. J. C., Westfield, Mass., Berea.
Grout, Governor, Vermont, Vermont.
Hart, H. H., Chicago, Oberlin.
Hartwell, E. M., Boston, Amherst.
Higginson, T. W., Cambridge, Harvard.
Hovey, Prof. J. P., Boston, Brown.
Jaschinski, Abram, D., Chicago, Michigan.
Jameson, Prof. J. F., Brown Univ., Amherst.
Janeway, Edward D., New York city, Rutgers.
Macy, Prof. Jesse, Grinnell, Ia., Brown.
McKinley, Wm., White House, Washington, D. C., Yale.
Nansen, Fridtjof, Knox.
Redfield, A. A., New York city, New York.
Reed, Hon. J. A., Buffalo, N. Y., Bowdoin.
Sanders, G. A., Chicago, Illinois.
Stewart, Gen. Edward, U. S. N., Williams.
Tripp, Hon. Bartlett, Yankton, S. D., Colby.
Upham, Prof. S. F., Madison, N. J., Wesleyan.
Van Dyke, Rev. Henry, New York city, Union.
Vann, Judge I. G., New York, Yale.
Walcott, C. D., Washington, D. C., Hamilton.
Whittaker, Rt. Rev. O. W., Philadelphia, Pennsylvania.

M. A.

Beaton, Rev. David, Chicago, Redfield.
Davenport, R. W., Bethlehem, Pa., Yale.
Estes, Dana, Boston, Bowdoin.
French, D. C., New York city, Dartmouth.
Greene, Jacob, Lyman, Hartford, Ct., Yale.
Hobson, Lieut. R. F., U. S. N., Washington.
Johnson, Samuel, Boston, Jefferson.
Nathaniel Paine, Worcester, Williams.
Pearsons, D. K., Hillside, Ill., Harvard.
Reynolds, Rev. L., Redfield, Mt. Holyoke.
Waterloo, Stanley, Chicago, Redfield.
Michigan.

L. H. D.

Carlisle, Hon. J. G., New York city, Nashville.
Irwin, Agnes, Radcliffe College, Pennsylvania.
Johnson, Prof. C. F., Trinity College, Yale.
Putnam, Herbert, Boston, Bowdoin.
Wight, J. G., New York city, Bowdoin.
Winship, A. E., Boston, Nashville.

L. H. D.

Stillman, W. J., Rome, Italy, Union.
S. T. D.

McVickar, Rt. Rev. W. N., Providence, R. I., Columbia.

Mus. D.

Pratt, Prof. Waldo S., Hartford Sem., Syracuse.

THERE is one little maxim
That now I will name,
Which may bring what is better
Than riches or fame.
All those who will heed it
Good appetite find,
Strong nerves, rosy cheeks,
And vigor of mind.
It will banish dyspepsia,
Rheumatics and gout,
That Tired Feeling conquer,
Drive scrofula out.
And here is the maxim—
Its wisdom is sure—
Take Hood's Sarsaparilla
And keep your blood pure.

A NEW FASHION.—To keep in touch with the interesting changes in household furniture, it is well occasionally to visit some large furniture warerooms like those of the Paine Furniture Co. on Canal St. and see the styles and offerings of each new season. One of the most noticeable innovations of the present year is the arrangement of hall furniture. The old hall stands of the past decade are being supplanted by detached mirrors and settles, this change being a great advantage to the owner of a small hall. Some of the new mirrors are models of beauty, and prices this season are unusually low.

The Unsuspected
Germ.

The child is down with an infectious disease before the presence of the germ in the household is suspected. Germs cannot harm the home that is *properly* disinfected.

How to have thoroughly sanitary surroundings is told in a pamphlet by Kingett, the eminent English chemist. Price 10 cents. Every household should contain this little help to comfortable living. It will be sent **FREE** to subscribers of this paper. Write

THE SANITAS CO. (Ltd.),
636 to 642 West 55th Street, New York City.
Disinfectant and Embrocation Manufacturers.

Is Equally Good for Babies,
Children or Adults.

It's the most agreeable remedy made, but that's its least merit. It meets the requirements of those who insist on having the **best possible cure** for headache, biliousness, constipation and digestive disorders. 50c. and \$1.

TARRANT & CO., Chemists, New York.

Good
Food

is better than medicine. **Wheat**, a natural food, contains all the fifteen elements found in the human body. **Wheat Meal** is a

PERFECT FOOD

for infants and children, containing all the material for a strong, vigorous **constitution**. A positive cure for **constipation**. A perfect food for **dyspeptics**, as it is in the best condition for the **gastric juice** to act upon.

ARLINGTON WHEAT MEAL

contains all the phosphate properties which the active brain demands. A trial costs but a few cents at all grocers. Recommended by many **leading physicians** to their patients. Send for circular to

SAMUEL A. FOWLE,
Arlington, Mass.

ECZEMA
ON
BABY

My little six-months old girl had Eczema. We used all kinds of remedies, but she kept getting worse. I used to wrap her hands up, and to dress her, had to put her on the table. I cou'd not hold her, she would kick and scream, and, when she could, she would tear her face and arms almost to pieces. Four boxes of CUTICURA ointment, two cakes of CUTICURA SOAP, and CUTICURA RESOLVENT cured her, and *no traces* are left.

Feb. 7, '98. Mrs. G. A. CONRAD, Lisbon, N. H.

SPEEDY CURE TREATMENT.—Warm baths with CUTICURA SOAP, gentle anointings with CUTICURA ointment, and mild doses of CUTICURA RESOLVENT.

Sold throughout the world. POTTER DRUG AND CHEM. CO., Prop., Boston. How to Cure Skin Diseases, free.

Grand National Prize of
16,000 francs at Paris

Quina-Laroché

Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poxness of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

Paris: 22 Rue Drouot
New York: E. FOUGERA & CO.
26-30 N. William St.

STEREOPTICON'S
MAGIC LANTERN VIEWS & ACCESSORIES
BOSWORTH OPTICAL CO.
SPECIALISTS TO J. J. HERBERT
36 BROMFIELD ST. BOSTON, MASS.



Current Thought

AT HOME

This is the way the conservative Democratic Brooklyn *Eagle* closes an editorial rejoicing in the annexation of Hawaii: "This is the beginning of a long journey. There will be retrogression only when decay has set in. The bear may growl and the double-headed eagle scream, but we have started. We are building many battleships and there are more to come. They are the keys to the locks of Asiatic doors. They are on the stocks because a prophecy is certain of fulfillment—that the commerce of the Atlantic is destined to dwindle into insignificance when compared with that of the Pacific. The American chrysalis is out of the cocoon—the first flutter of its wings startled the antiquarians yesterday. Let those who doubt it imagine what can happen if Russia undertakes to make more than a mild suggestion as to what we shall do in the China Sea when Castilian sensibilities become blunt enough to talk of terms of peace."

The editor of the *Northwestern Christian Advocate* looks upon the Chicago strike somewhat differently from our Chicago correspondent. He denounces the action of the publishers of the daily newspapers: "It would seem that it would have been far more wise, and surely far more merciful to our citizens, had the papers consented even to injustice and had paid even double wages for a brief time in order to mitigate the mental sufferings of tens of thousands of people who are compelled to depend upon the regular papers for their news. When to all this sin and selfishness is added a refusal to give any news on their usual bulletin boards, words are inadequate to express the resulting sorrow and indignation."

Rev. Dr. Henry M. Field in *The Evangelist*, writing on American Imperialism, says: "Is it not then a fair question whether the time has not come when the United States, instead of standing apart from all the rest of the world, should come out and take its place among the nations of the East as well as of the West? For my part, I do not believe in national isolation. I believe that God has made of one blood all nations to dwell on the face of the earth, and has fixed 'the bounds of their habitation.' The Bible does not say the bounds of their influence, which has no limit of land or sea."

Exchange Shots

Sammy had never encountered any limburger cheese before. "If you please, waiter, I'd rather have some that's been kept on ice!"

"Tommy, who was Joan of Arc?" asked the teacher.

"Noah's wife," was Tommy's guess.

Lady Shopper: "I want to get something for a boy of ten years."

Salesman: "The slipper counter, down the second aisle on the right."

Mother: "Peter, I thought I told you not to play with your soldiers on Sunday!"

Peter: "Why, mother, this is the Salvation Army!"

"Did you hear what Whimpton's little boy said when they showed him the twins?"

"No."

"He said, 'There, mamma's been getting bargains again!'"

Doctor: "Well, my little fellow, I was sure that the pills I left would cure you. How did you take them, in water or in cake?"

Boy: "I took them for bullets in my popgun!"

This advertisement appears often in the London *Daily Chronicle*: "Wanted, a male imbecile and general attendant." Probably the advertiser is seeking a companion.

Noted Anarchist (in the midst of a violent harangue): "We come to this country to better our conditions, und vat do dey offer us de very first ding? Vat, I say?"

Auditor (in the rear of the hall): "Soap."

SYMPATHY MISPLACED

Dora (to grandpa, in a distributed predicament after a fall on the sidewalk): "There, grandpa dear, pray don't move till Nora takes a snap shot at you with her camera."

PROOF POSITIVE

Mike: "How old aire yez, Pat?"

Pat: "Thirty-sixin nixt munth."

"Yez must be older thin that. When ware yez born?"

"In eighteen sixty-one."

"O! I have yez now! Sure yez toald me that same date tin year ago!"

WELL DONE

When Della brings her chafing-dish
To make an oyster stew,
It bubbles once—a hasty stir—
And lo, the task is through.

My share I eat with relish, and
I neither smile nor grin; [out]
Dear Della's mother made that stew
Ere Della brought it in.

THE BEAUTIFUL AND HISTORIC UPPER SOUTH.—A happy combination of the beautiful and historic has been accomplished by the Pennsylvania Railroad in its two tours of Sept. 27 and Oct. 18 to the Upper South. They cover a period of eleven days each, and include in their itinerary the battlefield of Gettysburg, picturesque Blue Mountain, Luray Caverns, the Natural Bridge, Virginia Hot Springs and the cities of Richmond and Washington. Round-trip rate, covering all necessary expenses, \$75 from Boston. A tourist agent and chaperon will accompany each tour, which will be made in special train of parlor cars from New York. For detailed itinerary and further information apply to D. N. Bell, tourist agent, 205 Washington Street, Boston, or George W. Boyd, assistant general passenger agent, Philadelphia.

EVERY coffee lover in New England would find it a profitable experiment to make one trial of the Cobb, Bates & Yerxa Company's new brand of American coffee, "Boston Blend." The honesty of this coffee's introduction is rather a novelty, the firm's statement being that "Boston Blend contains no Java or Mocha coffee—no peas, chicory or other adulteration—but simply fine, mild Central and South American coffees—and nothing else." It is something of a rarity nowadays to find advertising so straightforward; but the proprietors of Boston Blend can afford it, for it is surprisingly excellent in quality, aromatic in flavor, rich in color and satisfactory in strength. It is a pleasing revelation to every coffee drinker, as well as a real satisfaction, to feel that one is getting an article that is exactly what it professes to be, and is at the same time so good and so economical. Boston Blend is put up in two-pound cans, at fifty cents per can, by the Cobb, Bates & Yerxa Co., Boston, who, in case your grocer does not sell it, will forward on receipt of \$1.00 two cans (four pounds) to any address in New England, express prepaid.

A GOOD REPUTATION.—Boston, Mass., June 24, 1898. The well-known medicine, Hood's Sarsaparilla, has a good reputation everywhere and has won the confidence of the people. It has wonderful power to cure and strengthen the system. Mr. Mac Donald, 3 Canton Street Court, this city, says: "I have been taking Hood's Sarsaparilla and like it very much. I ga ned 25 pounds in two months while taking it and I am now healthy."



LARKIN SOAPS

"THE MORE YOU SAY THE LESS PEOPLE REMEMBER." ONE WORD WITH YOU,

AND PREMIUMS.—FACTORY TO FAMILY. The Larkin Idea fully explained in beautiful free booklet. Free sample Soap if mention this magazine. The Larkin Soap Mfg. Co., Larkin St., Buffalo, N.Y.

SAPOLIO

RUBIFOAM
For the Teeth.

RUBIFOAM
is deliciously flavored.

RUBIFOAM
cleanses quickly.

RUBIFOAM
can be imitated, but
never equalled.

Popular price, 25c. Send 2c. stamp for sample vial. Address E. W. Hoyt & Co., Lowell, Mass.

CARMEL
Keeps the Skin Soft and Smooth
SOAP



FOR NURSERY, TOILET AND BATH.
A mission society at Haifa, Mt. Carmel, Palestine, make for their support and send to this country, CARMEL SOAP. It is made of the sweet olive oil so plentiful in that country and is an absolutely safe soap for toilet and nursery, at moderate price. Sold by druggists and grocers. Imported by A. Klipstein & Co., 122 Pearl St., N.Y.



The guiding star of candy lovers is the famous name of Whitman. The excellence of

WHITMAN'S
Chocolates and Confections

has made them famous everywhere. Ask the dealer.

Whitman's Instantaneous Chocolate

is perfect in flavor and quality, delicious and healthful. Made instantly with boiling water.

STEPHEN F. WHITMAN & SON,
1316 Chestnut Street, Philadelphia, Pa.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.

ARMOUR
INSTITUTE OF TECHNOLOGY.
CHICAGO.

F. W. GUNSAULUS,
President.

June 22, 1898.

The Century Company,
Union Square, New York, N.Y.

Dear Sirs:-

I have great pleasure in saying that your book, "In Excelsis," seems to me to be an ideal help to worship and an inspiring aid to the development of the Christian life. I know of nothing which can be compared with it as an indication of the strength and importance of the movement toward good music for the churches.

Faithfully yours,

F. W. Gunsaulus

A Leather Lesson

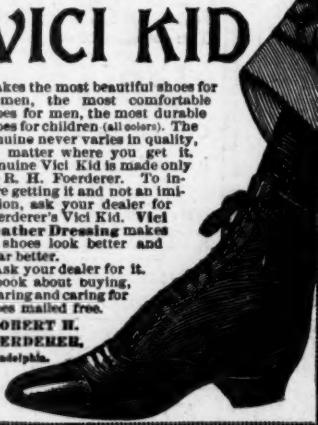
Thick leather isn't always durable. Thin leather isn't always comfortable. Oily leather isn't always waterproof. Dear leather isn't always best. Low price leather isn't always cheap. Vici Kid is always reliable. This is the reason it has superseded all other leathers. Vici Kid is the only leather that repels the cold, yet absorbs no heat. It is the only leather free from oil, yet impervious to water. It is the only leather soft enough for comfort, strong enough for any kind of wear.

VICI KID

makes the most beautiful shoes for women, the most comfortable shoes for men, the most durable shoes for children (all sizes). The genuine never varies in quality, no matter where you get it. Genuine Vici Kid is made only by R. H. Foerderer. To insure getting it and not an imitation, ask your dealer for Foerderer's Vici Kid. Vici Leather Dressing makes all shoes look better and wear better.

Ask your dealer for it. A book about buying, wearing and caring for shoes mailed free.

**ROBERT H.
FOERDERER,
Philadelphia.**



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